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"THOU ART THE CHRIST, THE SON OF THE LIVING GOD."

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The Editor's General Notes

THE convert should daily retire for prayer. Pray aloud, also. It does the soul good to listen to its own voice in prayer and praise. We do not content ourselves with silent song, nor should we with silent prayer. You are not ashamed to sing aloud, even when the song is really a prayer. Why be ashamed to pray aloud? Let the world hear your voice in secret prayer if they will. It may lead them to pray.

THE distilleries of the United States number 5,652. Granting them a front length each of 100 feet, then in a line they would reach 565,200 feet, or 34,255 rods, or 107 miles. Think of a solid street fifty-three and a half miles long, with liquor distilleries on both sides of it! Satan would feel at home in such a street, and want, sin, ignorance, and suicide would confront the traveler in the way at every step.

RUSSIAN barbarity is in no sense mild. The wholesale persecution of the Jews, recently inaugurated in that land, merits the condemnation of the civilized world. No less than three million Jews reside in Russia, and it is safe to say that a better class of citizens can not be found in the nation, but they are shorn of many privileges that others enjoy, and are weighted with special taxations that are intolerable. As no country on earth so oppresses the Jew, it is surprising that he does not seek refuge in other nations. The increased oppressions of the present Czar will lead to an exodus within a year, it is thought, of not less than a million Jews, and it is expected that seventy-five in one hundred of these people will come to America. The Baron Hirsh fund, for the aid of emigrant Jews, yields $10,000 per month, and will go very far toward the relief of the emigrants. There are now in the United States about 300,000 Jews, and it must be admitted that in many ways we have no better citizens. Here they find perfect political equality, and once in our land the sword of the persecutor is sheathed and here they find rest and peace.

THAT the faces of distinguished ladies should be made to serve as ornamentations for cigar boxes and advertising cards, is one of the most shameful prostitutions of the age. Moreover, the head is often made to surmount a body not its own, even to the extent of compromising the honor of the face represented. England is suffering in the same manner that we are, and the English courts are taking the matter in hand. The Supreme Court of Minnesota has also rendered an important decision in such matters by making the photograph the exclusive property of the party sitting for it. This is a valuable decision, and one of similar nature should issue from every state court of the Nation. Under such a decision noted and beautiful women could effectively protest against embellishing saloon windows and walls and cigar boxes and medicine cards with their fair faces. That the faces of Mrs. Cleveland and Mrs. Harrison and other noted women should be pressed into the lowest forms of relationship is an outrage upon the social life and womanly dignity of the Nation.

"THE noblest and purest pearl of devotion in the New Testament," Dr. Meyer calls the prayer of Jesus in John seventeenth, while Martin Luther thought it "so deep, wide, rich, that none could fathom it." It is remarkable that this prayer should be uttered within twelve hours of his crucifixion and with a keen appreciation of the agony of the cross burdening his soul. That any one should fail to see anything less than a Divine utterance in words spoken under such circumstances, seems passing strange. Perfection of speech in one untaught of the schools, goes to prove either fullest inspiration or a Divine nature, even as the perfect morality of utterance goes to prove absolute perfection of character. He who denies both inspiration and divinity to Jesus also robs him of a character of merit and honor, and brands him as a mere adventurer and deceiver. To reject Jesus as the Messiah is therefore to repudiate the morality of his character. Unbelief in its rejection of Jesus as divine and divinely commissioned, shuts its eyes to a wealth of testimony given in support of no other historic fact. The utterances, doctrines, works, and character of Jesus, supported with fulfilled and particular prophecies, all go to show divinity in his nature.

THE battle against the American school is on vigorously in Wisconsin, and it constitutes the most important political issue ever known to the state. Perhaps for the first time Rome boldly summons its hosts for battle in the American States before the ballot-box. The Catholic and the Lutheran (of foreign phase) join hands in the struggle. The latter contends for his own native speech, but the former, making the same issue a pretext, would paralyze the school system. The Lutheran is being reached with light and to an extent will be won, while all Catholics can not be marshaled under the banner of Rome. The *Bennett Law* is the point of protest, but this is only a pretext for a full and final advance to the overthrow of the free school. That law demands that in all schools of the state, whether public or private, Methodist, Lutheran, or Catholic, the English language, with history, arithmetic, and reading, shall be taught for at least three months in the year. This law is most beneficent. It does not hinder the teaching of other languages, but it does demand that the American shall be Americanized, and that his knowledge shall not be narrowed beyond certain necessary and practical limits. The Bennett Law will be sustained by the people, and the sons and daughters of Wisconsin will be English in speech as well as American born. In the line of education there must be no surrender to the Vatican.

THE amount of meteoric matter entering the atmosphere of the earth, and thus adding to the bulk of the earth, can not be easily measured. While there is probably no reason to believe that the earth has lost a grain of matter in ages past, it certainly has added immensely to its bulk. Of the meteors which reach our earth as shooting stars and in the form of vapor it is estimated that not less than 20,000,000 fall each day. Many of these are supposed to be no larger than a grain of sand, while the telescopic meteors are even smaller and many thousand times as numerous. Meteoric stones very frequently fall on the earth. Daubree estimates that there are from 600 to 700 stone-falls annually. Very many of these specimens are preserved in the world's museums; notably, those of Vienna, Berlin, Paris, and London, while fine collections are found at Amherst, New Haven, and Louisville, United States. On reaching the earth they perhaps more generally explode, so that 950 specimens in Paris only average two and a half ounces each. Some stones are preserved which weigh from 500 to 1,000 pounds. These stones have been known to fly nearly across our continent and out over the Atlantic at an altitude above the earth of from forty to one hundred miles, and with a velocity of thirty miles a second.

IN the world it is estimated that there are about 6,200,000 Jews. These are scattered literally among all nations, and are everywhere distinctively Jews. The monumental representations of the Jews, dating back for three thousand five hundred years, clearly show that the Jew has changed little in his physical characteristics in all that time. Gathered as they might be into one nation, they would present as distinct national characteristics, probably, as any people in the world. Considering that they have been constantly persecuted, both by minor restrictions and confiscations, banishments, imprisonments, and death itself, we only wonder that they have in the eighteen hundred years past doubled their population, or even preserved their identity as a race. That they have, is owing to the special intervention of God. It must be that in preserving them in their distinctiveness, notwithstanding their scattered condition in the earth, means that they are yet to be gathered again as a people, and probably in their own land. This would be a possible thing, and we entertain no doubt whatever that it will be a final accomplishment. Napoleon was told on one occasion that the Jews were a proof of the inspiration of the Bible, and beyond this they are in their distinctiveness a perpetual miracle before the eyes of the world.

ONE of the most alarming evils known to England is that which grows out of child insurance, a form of insurance hardly known in the United States until just now. It is being introduced into this city and other parts of the land, but the voice of the people, if our impressions are correct, should be against it. Benjamin Waugh, of England, inveighed against the system bitterly a year ago, declaring that a thousand deaths a year could be traced to an ambition for insurance money on children. His statement was met with showers of ridicule, and may possibly have been an exaggeration, but that there were grounds for belief that murder of infants was practiced for insurance no one can reasonably question. The coroner for Northeast London reports that out of forty six children brought before him as dying from violence or neglect, under one month old, five brought insurance; of fifty-seven, under three months old, twenty-two brought money; of thirty-nine, under six months old, twenty-one brought insurance; and of thirty-six, under twelve months, twenty-six brought money. These figures show the generalness of insurance, and can but convince that death comes in many instances for the sake of the insurance. A form of insurance that leads to a wish for death in the child should be prohibited by law.

DISAPPOINTMENTS.

I've seen a golden morning
Dawn with rich and lustrous light,
When nature's fresh adorning
Look'd beautiful and bright;
But long before the noonday
The sky was overcast,
And, to my childish fancy,
Day's beauty then had past.

E'en yet the sun was shining,
Tho' hid from mortal sight,
And ere at eve declining,
Would gild the scene with light.
Just so with this life's changes,
'Tis sunshine, then 'tis shade,
But, in our darkest ranges,
True light will never fade.

Defeated expectations
Lie all along our way,
But sweet anticipations
May gladden us each day,
If we but view life truly,
From faith's grand mountain height,
And fix our hope securely
In *truth's* unerring light.

D. E. MILLARD.

RESURRECTION OF THE SHUNAMITE'S SON.

BY REV. J. MAPLE, D. D.

"He sat on his mother's knees till noon, and then died." II. Kings 4: 21.

Among the touching and beautiful lessons taught us by the death and resurrection of the Shunamite's little boy is, that where there are great joys there is danger of great sorrow. What joy the advent of this child brought into this family, and what a rich fountain of tender love it unsealed in the mother's heart! But those who have children may have sick, suffering, dying children. Light and the possibility of shadow are inseparable. Joy implies the possibility of sorrow. We sometimes question Divine Providence, and when some heart-crushing sorrow falls upon us we ask, "Why could it not have been so arranged that we might have light without darkness, joy without sorrow, life without death?" This question takes us clear beyond our depth, and our only refuge is in the wisdom, love, and power of God. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." It is impossible for us to understand God's plans and ways of working out his righteous will; but we can trust in his wisdom and love. We know that he is too wise to make any mistakes, and too good to be unkind to us. "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." How dark this providence was to this mother, and how bewildered she was! The light of her life went out in a moment, and darkness environed her path; but how beautifully it all worked for her spiritual good in the end! It gave her new and higher views of God, and brought her into closer communion with him. It is always safe to trust in God, and obey him. Joseph and Daniel did, and how wonderfully they were led through darkness and danger to ultimate triumph! God says, "Fear thou not, for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will uphold thee with the right hand of my righteousness."

One thing that made this affliction painfully distressing to the mother was that this was an only child. I remember a young mother standing beside the grave of her child, and with streaming eyes she looked up to heaven, exclaiming, "O Father, it was all I had!" What a world of agony in that exclamation! Thus it was with this mother. It was all that she had; but there is a silver lining to the darkest cloud. In death Christ takes the child home to himself, and through her blinding tears the mother can look up to the divine abode, and say, "It is well with the child." A little girl lay dying, and her father sitting by her heard her say, "Father, take me!" He lifted her up into his lap; she smiled, thanked him, and said, "I spoke to my heavenly Father," and died. In the midst of all our sorrows we should remember that Christ will take care of us. (John 10: 27-30; Isaiah 43: 1-3) His love is undying, and he "is mighty to save." Almost every day a man without arms may be seen on the streets of the city of Brooklyn, New York. When the war broke out he enlisted, and went to the front. He was engaged to an accomplished young lady, and he wrote her regularly up to the Battle of the Wilderness. After this she did not receive any letter for some time, and when one came it was in a strange hand. She opened it with a trembling hand, and read: "We have fought a terrible battle; I have been wounded so awfully that I shall never be able to support you. A friend writes this for me. I love you more tenderly than ever, but I release you from your promise. I will not ask you to join your life to this maimed life of mine." One letter was never answered, but the next train that left carried her to Virginia. She went to the hospital, found the number of his cot, and went down the aisle between the long rows of wounded men until she found him. She threw her arms around him, saying, "I'll not desert you; I'll take care of you." She nursed him back to health again. Penitent sinner, Christ throws his arms of mercy around you, saying, "I'll take care of you; I'll not leave you to perish." To the trembling Christian he says, "Fear not, for I have redeemed thee; I have called thee by name; thou art mine."

A practical lesson that we learn from the story of our text is, there are some things that can not be done by deputy. Elisha thought at first to restore the dead child by sending Gehazi with his staff, but this would not do. He must go himself. God would not permit the work to be done through the agency of another. He must do it himself. We should never lose sight of this great practical truth. We sustain a personal relation to God, and are under personal obligations to him. These we must meet ourselves. Every man must believe and repent for himself. The sinner must take his sins to God, confess them, and pray for their forgiveness. It is not enough that his parents are religious. This will not save him. The well man can not take the medicine for the sick.

It is not enough that a man give of his money to support the Church and send the Gospel to the perishing. This is all good in its place, but he must give his heart to Christ, and serve him. Each individual has his influence and circle of association, and this opens the way for personal work. There are hearts open to him that are not open to any one else, and he can influence them as no one else can. He can not send another to do this work for him. He must do it himself.

Another beautiful lesson that we learn from the history of our text is, the proper place to go with our sorrows is to God. This mother went to Elisha in her great sorrow for direction and comfort. It was through him that she received the promise of the child, and when he died she naturally went to him for consolation. She knew no other way to approach God only through him. No one else could do her any good. She thought and felt that if she got any comfort it must come from him who first sent the blessing. When Herod beheaded John the Baptist his disciples buried his headless body and "went and told Jesus." In great tenderness Christ invites all the burdened and sorrowing to come to him and be comforted. Sinner, are you burdened with a sense of guilt, and feel that you are lost? Go to Christ, and he will take away this feeling of guilt in the pardon of your sins, and give you peace of mind.

In Trinity College was a Romish student named Thomas Bilney. Like Luther, he carried a burdened mind in an emaciated body; for he had sought for peace in severe penance. He heard of Erasmus' testament, and felt a strong desire to read it; but it was a prohibited book, and when he first saw it he dared not touch it. Finally, hoping that he might find something in it to help him out of his trouble, he took it up with a trembling hand and read with astonishment: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." Laying the book down he exclaimed: "What! Paul the chief of sinners, and yet Paul sure of being saved?" He read it again, and broke out in joy: "At last I have heard of Jesus. Jesus Christ, yes, Jesus Christ saves!" and falling on his knees, he prayed: "O thou who art the truth, give me strength that I may teach it, and convert the ungodly by means of one who has been ungodly himself." He found deliverance in Christ, and so may every sinner.

Christian, are you burdened with sorrow and cast down? Go directly to Christ with your burden, and he will help you. Millions have experienced this. In the year 1557 Algerius was burned in Rome for his faith in Christ. Just before his martyrdom he wrote to his Christian brethren, dating his letter "from the most delightful pleasure garden, the prison called Leonia, the 12th of July, 1557," as follows: "I will now relate an incredible thing: that I have found infinite sweetness in the lion's bowels. Who will believe that which I shall relate? Who can believe it? In a dark hole I have found cheerfulness; in a place of bitterness and death, rest and hope of salvation; in the abyss or depth of hell, joy. Where others weep I have found laughter; where others fear I have found strength. Who will ever believe that in a state of misery I have found great pleasure; that in a lowly corner I have had glorious company, and in the hardest bonds perfect repose? All these things ye, my companions in Jesus Christ, the bountiful hand of God has granted me. Behold! He who at first stood far from me is now with me; he whom I imperfectly knew I now see clearly; him whom I formerly saw afar off I now contemplate as present; he for whom I longed now stretches forth his hand; he comforts me; he fills me with joy; he drives bitterness from me, and renews my strength and consolation. He supports me; he gives me health; he helps me up; he makes me strong. Oh, how good the Lord is, who suffers not his servants to be tempted beyond their ability! Oh, how light, pleasant, and sweet is his yoke! Is any like unto God most high, who supports and refreshes the tempted, who heals the stricken and wounded, and restores them altogether? None is like unto him. Learn, my most beloved brethren, how gracious the Lord is; how faithful and compassionate is he who visits his servants in their trials; he who humbles himself and condescends to stand by us in our huts and mean abodes. He grants us a cheerful mind and peaceful heart."

We should remember that all the afflictions of life come from the hand of God, and bow in humble submission to his will; for they all work together for good to them that love him. One of the most difficult things is to be reconciled to the death of our children. A lady who had lost a beautiful child was so oppressed with grief that she secluded herself from society and locked herself up in her chamber, but was at length induced to take a walk in the garden. While there she stooped to pluck a flower; but her husband appeared as though he would hinder her. She plaintively said, "What, deny me a flower!" He replied, "You have denied God your flower, and surely you ought not to think hard in me to deny you one of mine." She felt the kind reproof, and a new view of God's dealings with her was opened to her mind. This led her out of her darkness into the light and liberty of trusting faith in the wisdom and love of God.

"One sweet word of holy meaning
Comes to me o'er and o'er,
And the echoes of its music
Linger ever, evermore.

"TRUST—no other word we utter
Can so sweet and precious be,
Tuning all life's jarring discords
Into heavenly harmony."

GOD'S COVENANTS MADE WITH MAN.

BY B. F. DRAGOO.

(*Concluded.*)

The foundation of the Church could not have been completed until after the conversion of Paul, for he was a chosen apostle. The Gentiles also were made partakers of the root and fatness of the olive tree. If Christ had been an all-sufficient Savior in the flesh there would have been no necessity of his being crucified; no need of his shedding his blood. But without shedding of blood is no remission. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." The atonement was made through the death and resurrection of Christ. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the

death of his Son, much more, being reconciled, we shall be saved by his life." Saved by his life after he rose from the dead, the sure mercies of David. And, again, Esaias saith, "There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, and in him shall the Gentiles trust. Him hath God exalted with his right hand, to be a Prince and a Savior, for to give repentance to Israel and forgiveness of sins." "And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David." Acts 13: 34. "He was begotten again from the grave, and made a priest after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared. Though he were a son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him; who is made, not after the law of a carnal [fleshly] commandment, but after the power of an endless life. For he testifieth, Thou art a priest forever after the order of Melchisedec." "For Christ is not entered into the holy place, made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us." "Seeing then that we have a great high-priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high-priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4: 14-16.

"Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes? Therefore I say unto you, The kingdom of God shall be taken from you [Jews], and given to a nation bringing forth the fruits thereof." Matt. 21: 42, 43. "And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." Mark 4: 26-28. "Upon this rock I will build my church; and the gates of hell [the grave] shall not prevail against it." Matt. 16: 18. Soul not left in hell [grave]. (Acts 2: 31)

"The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them [Jews] that were bidden to the marriage; and they would not come. Again, he sent forth other servants [Paul and Barnabas], saying, Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise. . . . . Then said he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests." Matt, 22: 1-10. When did this marriage take place? Certainly not before salvation reached the Gentiles. This marriage was the great stumbling-stone that was laid in Zion. The great majority of the Jews would not leave the law and partake of this marriage feast. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumbling-stone. (Rom. 9: 30-33.) There was only a remnant of the Jews that were saved, and they were saved by the election of grace. "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Rom. 11: 5-7.

The Gospel that brought Jew and Gentile together in this marriage feast is the Gospel that must save every man and bring about a union of all God's people. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2: 14-22. "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel." Eph. 3: 6.

God has fulfilled all his covenants and promises made with Abraham and with the house of Israel. The last shall be first and the first last. The first promise made in Abraham was the last fulfilled, and it brought salvation through Christ to all nations and individuals. Now, the question is, "How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" (None of the scriptures that I have referred to will apply farther back than the tenth chapter of Acts.)

There were three types of Christ—Isaac, Moses, and David. There were three miraculous gifts of the Holy Ghost—one on Christ at his baptism, one on the apostles at Pentecost, and one on Cornelius and his household at the house of Cornelius. The kingdom of heaven is like leaven hid in three measures of meal; the kingdom of heaven is like seed sown in the ground, which sprang up and brought forth first the blade, then the ear, then the full corn in the ear. The full corn in the ear was perfected at Antioch, where the disciples were first called [or made] Christians; where Jews and Gentiles were made one in Christ by faith.

"IMMORTAL,"

A word much used, and, perhaps, somewhat abused by improper usage. What is its true meaning? Who can tell? Though generally used as an accommodative, is it not really an arbitrary term? We find it but once used in the Scriptures (I. Tim. 1: 17), and then it is used as expressive of a quality, attribute, or element of the divine nature, and we have been taught to accept it as the correct rendering of the Greek term *aphthartos*, signifying incorruptible. But is it not often used as expressive of a quality of the soul or spirit of man, signifying imperishable, deathless? Is not this its general acceptation? But do not the Scriptures teach that men are doomed to die and liable to perish? (See John 3; 15, 16; I. Cor. 1: 18; 15: 18; II. Cor. 2: 15, etc.) That only which is incorruptible is indissoluble; that only which is indissoluble is deathless. Man is subject to corruption, physical and spiritual, consequently subject to death or dissolution. Matter is composite, hence corruptible. Only the purely spiritual is incorruptible. "God is a spirit," hence the adjective immortal, in connection with his title, is properly used, and he "only hath immortality."

The introduction of this term requires extension of thought. As a substantive or noun this term *athanasia*, signifying deathlessness, occurs three times in the Scriptures. See I. Cor. 15: 53, 54, where Paul seeks to confute the Jewish philosophers, who maintained that the soul is clogged in its actions by its union with the body, as gross material; and not comprehending the change attending the resurrection, argued that it would, in like manner, be clogged by embodiment subsequent to the resurrection. And as God designed that the righteous should attain the greatest degree of glory, it was absurd to think that he would permit the resurrection of the body; and even if he would it would not be desirable by the righteous. And as they could conceive of no other than a visible, tangible, material body, they denied its resurrection.

Paul argues that a flesh-and-blood body, like the soul's present envelope, is necessarily corruptible, and can not inherit the kingdom of God, which is purely spiritual, designed for, and adapted to the development, manifestation, and enjoyment of the richest glory of the righteous, and yet embodiment is essential to identity and phenomena. Hence the righteous, subsequent as well as prior to the resurrection, must have a body. But since congenial environments are essential to the greatest enjoyment, and as the perfected kingdom of God is purely spiritual, if the present body could enter it, it would not be acceptable as an inheritance since there would be nothing material to minister to the material parts of the body, as here; consequently real happiness would be impossible.

"But," says Paul, "I have had a revelation which enables me to solve this 'mystery.' We, the righteous, shall not all sleep [*koimaomai*—lie down to sleep in the grave, all the powers of body and mind apathized, until dissolution, by the ordinary method, and reconstruction is effected] but we who are alive at the coming of Christ shall all be changed from corruption to incorruption, in a moment, in the twinkling [*thipe*—sudden motion] of the eye, at the last trump [the first trumpet sounded from Sinai, at the giving of the law; the last trumpet will sound from the clouds at the coming of the Son of man to judge the world]; for the trumpet shall sound, and the dead shall be raised incorruptible [incapable of decay or dissolution]; for we, the righteous, who are alive at his coming, shall be changed from corruptible to incorruptible bodies. For this corruptible [body] must put on incorruption, and this mortal [*thnetos*—dying] body must put on immortality [*athanasia*—deathlessness—to be adapted to the purely spiritual condition of the kingdom of God]. So when this corruptible [dying body] shall have put on incorruption, and this mortal [body] shall have put on immortality [deathlessness], then shall be brought to pass the saying that is written [Isaiah 25: 8], Death is swallowed up in victory." Then shall the righteous (for of those is the apostle discoursing) be fully redeemed and eternally safe.

But once more we find this term *athanasia*—deathlessness—in I. Tim. 6: 16, applied to God, as expressive of his essential and peculiar nature. "Who only hath immortality"—life without beginning or ending—to us as inconceivable as is eternity! Eternal life is the gift of God through Jesus Christ (Rom. 6: 23). Whoever has it God only can give it—Jesus Christ is the medium. As Moses was God's letter-carrier to Israel, so Christ is God's life-conveyor to the children of men.

In Romans 2: 7 we find the term *aphtharsia*—incorruption—rendered immortality, expressive of a virtue or quality, the seeking of which is commendable and securative of eternal life. All who, by "patient continuance in well doing," who patiently persevere in faith and practical holiness—whatever trials, crosses, and opposition they may encounter—if they do not faint or grow weary in seeking "glory," the honorable fame attending righteousness, right doing; to all who seek "honor"—that respect and esteem in which a good man is held by all with whom he associates—and "immortality," incorruption in word and action, or who seek to have their words and actions so manifestly pure and correct that no one can accuse them of deception or base motive—to all such God will render "eternal life."

In II. Tim. 2: 10 we read that Christ hath brought life and immortality—*aphtharsia*—incorruption, to light through the Gospel. The Gospel comprises many doctrines or truths, never before so plainly taught to men, as Christ the Son of God, his miraculous advent to this world, his perfect life, crucifixion, resurrection, ascension, baptizing with the Holy Spirit, his second coming to judge the world, etc. The grand central truth of the Gospel is the resurrection of Christ, demonstrated by subsequent intercourse with his disciples, and demonstrating the doctrine of a future life; and by his bodily ascension into heaven he demonstrated the incorruption of the resurrected body of the righteous. "To light," *photizo*—to enlighten, bring to light—or thus, Christ hath brought to the knowledge or comprehension of men the doctrine of a conscious existence and individual recognition beyond the grave.

From Christ's words (Luke 20: 37) is it not plain that the Israelites had an obscure knowledge of

the immortality of the soul, and of the resurrection of the body, given or taught them in the writings of Moses? Had not the heathen also ideas and hopes of the immortality of the soul and the resurrection of the body? But as they depended principally upon their traditions and wishes for knowledge, on these doctrines they were mystified—in the dark—to them, and the apostle could properly say that this "mystery" "was not in other ages made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit." (Eph. 3: 5.) And especially by the resurrection and ascension of Christ was the doctrine of a future life and of the incorruption of the resurrected body of the righteous "brought to light," made clear to the comprehension of men, and as a demonstration shines out and on, wherever the Gospel is received by faith.

Thus hath Christ "abolished [*katargeo*—made thoroughly inactive, inoperative] death, and hath brought life and immortality to life through the Gospel." R. B. E.

CRAIGVILLE ECHOES.

July 28th to August 2d, inclusive, covered the period of my first visit to the Christian camp-meeting. Two large and really fine hotels, over fifty beautiful cottages, with the beauties of nature there and the bathing privileges, altogether help to make a very pleasant place.

Those who come there for rest will find the needed quiet; at the same time it is one of the most sociable of places. The sermons and prayer-meetings are truly spiritual. The tone of a deeply religious earnestness pervades the camp.

There are various recent improvements, and the association now owns the beach "as far as the ocean ever recedes."

Friends are given a cordial welcome, but Sunday excursionists are not wanted and no boats are running to the place.

Two Free Baptist ministers have occupied the platform.

The spirit of unity and fraternity is the prominent characteristic of the meeting. Various amusements have been provided. Bro. Williams has a fine croquet ground, but like its owner it has been fully converted and is not in use during the time of the services at the tabernacle. The bathing privileges are excellent; we doubt if a better beach can be found on our coast.

Without making any invidious comparisons among men who are all workmen not needing to be ashamed, the series of services up to the time of my departure were grandly inspiring, and much of the best was being held in reserve for the remaining days. We leave it for others to prepare a more detailed report. May God's blessing continue to abound with the brethren who gather there from year to year. E. C. F.

THE SPRINGFIELD MEETING.

ANTIOCH COLLEGE,
YELLOW SPRINGS, OHIO.
August 7, 1890.

Editor of HERALD,—Herewith please find a copy of the paper unanimously adopted at the union meeting at Springfield, Ohio, yesterday. I was requested to write a letter of explanation. This is hardly necessary, as the preamble and resolutions will explain the object of the meeting. The Christian Union churches were represented by a noble band of brethren. You will see the "basis" on page 140 of the Quadrennial Book. I call upon the Committee on Christian Union of American Christian Convention, to write me their votes as soon as they read the papers. I call upon all the councils, conferences, state associations, and local churches of both bodies to take a vote at the next meeting they hold, and report to the proper officers and through all of our church papers. Also, see that delegates are chosen, according to notice, to the Convention at Marion, Ind., October 7, 1890. That will be a glorious meeting, brethren. God bless the cause of Christian union!

D. A. LONG, Pres't A. C. C.

THE ACTION TAKEN.

SPRINGFIELD, OHIO, August 6, 1890.

A number of ministers and members of the Christian and Christian Union churches assembled in this place to-day, in order to discuss the basis of union agreed upon, in substance, by the General Council of the Christian Union Church and the General Convention of the Christian Church, and arrange, if possible, to make the plans for church work more practical.

After a full and free discussion it was unanimously voted by all who were present, that—

WHEREAS, The two bodies of Christians had agreed upon the following basis: "1. The Holy Bible our only rule of faith and practice. 2 Christ the only Head of the Church. 3 Christian character the only test of fellowship. 4. Individual interpretation of Scripture the right and duty of all. 5. The union of all the followers of Christ without controversy. 6. Each local church governs itself." Therefore,

Resolved, 1. That we recognize that we have united upon the above-named basis.

2. That we will submit this basis, with these resolutions, to our councils, conferences, and local churches for their approval.

3. That we unite in all church-work.

4. That all the churches hold their church property, as at present.

5. That this union in no way affects the independence of the local churches.

6. That in the formation of conferences ministers be recognized upon their credentials from either body.

7. Where conferences and councils occupy the same territory we recommend that they unite under one name of their own selection.

8. In the event of this union being effected and this statement adopted, we recommend that the Christian Union churches be represented in the Quadrennial Convention of the American Christian Convention of the United States and Canada, which will convene at Marion, Indiana, October 7, 1890.

D. A. LONG Chm'n,
H. J. DUCKWORTH,
C. W. CHOATE,
GEO. W. LONG,
Committee.

Sunday School Department

August 17th.—The Ten Lepers.—Luke 17: 11-19.

BY CHARLES A. BECK.

DAILY READINGS.—Monday, Luke 17: 20-37. Tuesday, Luke 18: 1-14. Wednesday, Ps. 51: 1-19. Thursday, Ps. 130: 1-8. Friday, Luke 11: 1-13. Saturday, Phil. 3: 1-10. Sunday, Luke 18: 1-14.

GOLDEN TEXT.—"Were there not ten cleansed? But where are the nine?"

In the Gospel narrative definiteness of time and place are not always important. There is that in us which would localize every event, and we often desire much more minute detail as to time and surroundings. It may be that such a desire in us has its uses, but it has not seemed good to the spirit to always gratify it in the story of the Gospel. The much more important matter is the *fact* itself. We are to hold fast to the fact, and not lose sight of its first value by attention to what might be termed associate or subsidiary features of the narrative.

One is struck with the activity of Jesus. He was always on the go. He had no time for delay. The work he was to do was a very great work, and the time was brief in the which to do it. Only to think, all the purpose of his incarnation, the great thought of the eternal mind, was crowded in its execution into three years of time. Jesus was a busy man Busy men are effective men. Busy men in Gospel work accomplish large things for Christ. Some aphorisms impressed my child mind: "Not only strike while the iron is hot, but make it hot by striking." "It is much better to wear out than rust out." Christian people, as members of the body of Christ, like him, should be busy in his work. The disciple is not more entitled to inactivity than was the Master. His words at another time were eminently true: "I must work the works of him that sent me, while it is day; the night cometh when no man can work."

Coming to a village, Jesus was brought into voice-contact with ten lepers. Poor creatures, their affliction was sad indeed. Companions in misery; eaten up by disease; shut out from association with their fellow-men; without possibility of healing; there is something so dreadful in it all. These lepers met various groups of men entering or departing from the village who had little sympathy with them. Perhaps the condition was so common among them, with little or no power to help them, that their sensibilities were blunted. They might contribute alms to them to help them in their poverty, but that was the most they could do. When these lepers met *him* they met one greater in his power to heal than all the medical practitioners put together. Nothing is said about his disciples. Jesus himself is the prominent personage in this story. It reads as if he were alone, so unimportant were all others in this work. The lepers observed the sanitary law of distance. They were dangerous in near contiguity. Some of them could speak with reasonably clear voices—leprous huskiness had not yet stifled them. The moans of all of them would be, "Unclean! unclean!" May we not suppose Jesus stopped when he saw them? It would be a natural act to him. They recognized him. Some one said, "That is Jesus of Nazareth, the great healer." It would not be many seconds before all of them would grasp the idea. It was their golden opportunity. They embraced it with all the vehemence possible to them. They joined their voices in crying out, "Jesus, Master, have mercy on us!" There was no harmony of musical tones in their cry. It would be exceeding harsh to an ordinary hearer. One would rather seek to escape from it than be attracted to it. A human cry of pain draws upon the heart of Jesus, and draws Jesus to the sufferer. I think many times in suffering there is a sort of despairing cry not intended as an appeal to the Lord. But if any one in any sorrow will appeal to Jesus out of the fullness of the suffering soul and body, I believe there would be many times a relief beyond the power of human aid to give. Tell your sorrow to Jesus—your mental, your physical sorrow. No one else may be willing to hear it. No one may be able to soothe your agony-stricken heart. Your cry may be painful to the ears of your friends, but it strikes a cord in the heart of Jesus that vibrates through his whole being. He will give some response of help.

I conceive that Jesus came near to these men. It is possible the disciples stood at a distance. His approach to them of itself would be of some comfort. He looked at them. What a mass of decaying humanity! Ten men rotting by piecemeal! The thought is dreadful. In my experience in the army, especially at the hospital after the battle of Gettysburg, I call to mind scenes I looked upon which will never be effaced from my memory. The flesh sloughing from the limbs; the stumps of amputated limbs actually eaten up by vermin; men dying by decay of their flesh right before my eyes. In all of that terrible war these cases were not tens only, or hundreds only, but thousands and tens of thousands. The memory of it all is heart distressing. How the heart of Jesus must have been moved as he looked upon these men! "Go show yourselves unto the priests," were the words he uttered. They well knew what it meant. Men went to the priests because the tide of disease was arrested. Their leprous condition in results upon them would tell its own story. When they showed themselves to the priests at Jerusalem, while extraordinary, the evidence would be irresistible that they were healed. Jerusalem was some distance, but distance was nothing to be cured of this plague, and when cured to be able to show the priestly certificate, which would again give them companionship with their fellow-men. Their instant obedience was rewarded by instant cleansing. Starting to go, there came into their bodies a new life. They could feel the flow of a richer and an untainted blood. The scales dropped off, and the flesh was new and whole again. The inflammation disappeared, and with it offensive secretions. It did not take hours to do this, or even minutes; the cure was instant. How they must have looked upon one another! They looked upon their dismembered and disfigured bodies, to remain so to be sure, but all of the poison eliminated therefrom. They were a happy company. The change was wonderful! They would hasten with eager steps to Jerusalem, and appear before the priests according to the Mosaic law. One man had another mind. Jesus was perhaps not yet out of sight. This man turned back to give Jesus thanks, and to give honor to God for his deliverance. I suppose he ran every step of his way to Jesus. May be Jesus had halted to speak some word of life to the listening crowd that would naturally gather around. Or, may be, he was busy in affording relief to some other sufferer who had appealed to his benevolence. The man does not now shun the crowd, for he is whole of his plague. He hastens to Jesus, and

drops down at his feet, saying, with a heart overwhelmed with joy, "Thanks! thanks! thanks!" Strange to say the man was not a Jew. He was a Samaritan. There were reasons why a Samaritan should be a little offish, should hold himself in some restraint. While he might do for a companion of Jewish lepers, he would not be received into Jewish society when healed. He forgot all about national or society punctiliousness. The one soul-absorbing thought in him was the gratitude he owed to the great Healer, and through him the worship due the divine Being. He had not literally obeyed the command. Perhaps he did not. But he showed himself to him who was to be the world's great priest to offer himself unto God as the sacrifice for sin. That was acceptable to Jesus. That was an obedience he commended.

Jesus expressed surprise that he alone returned of the ten. He, a stranger to Israel, was ready to give thanks to the Messiah of Israel, and to worship the God of Israel. He too was looking for the Messiah, but would hardly accept the Messiah in the person of a Jew. And yet here he is prostrate before him, and rendering an act of homage, which, at the very least, should have been the action of the nine. May I venture a reason why the nine did not return? They were extremely literal in their obedience. They had been taught that way. Obedience was duty, and everything must be sacrificed to duty. The Samaritan was not trained so strictly in that direction. I have great respect for duty, but I think it overstrained. I prefer a more flexible word to press me to those acts demanded of me by a religious life. That word is privilege. I think it such a privilege to do that which Jesus will be pleased with. It was the privilege of these men to so far modify the command of Jesus, and that of the Mosaic law, as to turn back and thank Jesus and glorify God. They were extreme in their sense of obligation to duty, and lost the blessed privilege enjoyed by this Samaritan.

The man of thanks received the blessing of Jesus. He had full faith in him, his thanks were evidence of his faith. He was returned to his own a well and happy man.

The lesson to us is, make the blessings we receive occasions of thanks. Make the life in the Gospel all fragrant with thanks. Thanks are pleasant to the Lord, and return much good to us.

Quadrennial Department.

The Eleventh Census.

The following extracts of a correspondence with H. K. Carroll, LL D., special agent of the eleventh census, contains points that are of interest to our people, and should probably be given to the HERALD:

DR. CARROLL TO THE SECRETARY.

June 25, 1890.

The Rev. J. J. Summerbell, Secretary,———:

Dear Sir—I have received from Superintendent Porter your letter of June 23d, addressed to him. . . . . This matter has been placed in my hands, and I shall be very glad to have your co-operation with respect to the Christian Church, or Carlstian Connection, as it is sometimes called.

Yours very respectfully,
H. K. CARROLL,
Special Agent Eleventh Census.

DR. CARROLL TO THE SECRETARY.

July 15, 1890

The Rev. J. J. Summerbell,———:

Dear Sir—I have received yours of the 10th inst., replying at length to my communication and also requesting a list of conferences and conference secretaries.

I have read with great interest your statement concerning the organization of the Christian Connection, or the Christian Church, ... And I am delighted to know that you are willing to undertake the work. I will furnish you with all the materials that you will need for the work. I can send you at once fifteen hundred circulars to be used in gathering the returns of the churches. I can also send you fifteen hundred envelopes to inclose these circulars in. I have an envelope of a little smaller size to inclose with the circulars in order that pastors may use it to return them; but I have thought it would save you a great deal of trouble if I should have your name and address type-written on these envelopes. . . . .

Please inform me whether it would be proper to give the name of your denomination as Christian Connection. I think it used to be so called. This would serve to distinguish it from the denomination known as the Disciples of Christ, which is quite as often called the Christian Church, or Christians.

Thanking you for the interest you have taken in this work and your willingness to co-operate with me, I am,

Very respectfully,
H. K. CARROLL,
Special Agent Eleventh Census.

THE SECRETARY TO DR. CARROLL.

July 17, 1890.

Dear Dr. Carroll—Twenty years before the Disciples arose, or Alexander Campbell was well known, we were called the "Christians." Alexander Campbell, the founder of the denomination called Disciples of Christ, and from whom they are often nicknamed Campbellites, called them *Disciples of Christ*, because the name *Christian* was already in use. The popularity of the term Christian among them comes from the fact that many of our people left us and went to the Disciples, as we claim, misled by a so-called union at Jacksonville, Ill. This was under the leadership of Alexander Campbell for the Disciples and B. W. Stone for the Christians.

Our name is "Christians."

I replied to you at the *Independent* office concerning our numbers:

Church members	129,353
Ordained ministers	1,417
Churches	1,831

Respectfully,
J. J. SUMMERBELL, Sec'y A. C. C.

THE SECRETARY TO DR. CARROLL.

July 18, 1890.

Dr. H. K. Carroll,—Dear Sir: The inclosed clipping, which I take from the paper which I received to-day, our denominational organ, the HERALD OF GOSPEL LIBERTY, makes me think that possibly you may have received information from a Disciple source, that we are not entitled to the name Christian; but the Christian Connection, according to your suggestion, may be our title. I would say that if such suggestion has been made to you it is entirely unauthorized by facts, or by any official of our people. The Disciples really are not entitled to the name Christian except by courtesy and by that spirit which we all ought to have toward each other, wishing to call each other Christians. If the Disciples take the name Christian to the exclusion of the Christians who first assumed it, and who have never admitted that it is not their name, they are occupying an indefensible position. We are entitled to the name Christian, denominationally, as no other people is entitled to that name. The Disciples, denominationally, should take the name given to them by their father, Alexander Campbell, which is the name Disciples of Christ. I would not nickname them Campbellites, as some of their enemies do, though the followers of Alexander Campbell, theologically, might be described as Campbellites, even as those who believe with John Calvin may be called Calvinists. I would request earnestly that the name Christian may be given to us in its simplicity; and if it is necessary to explain, that the phrase Christian Connection merely be put in parenthesis. Our name is the Christians; and our editor, I suppose, notwithstanding what I said to you, may have something of right when he says that in law our name is the Christian Church; for even where the Disciples call their churches by the name Christian, they will abandon that title when there is any question as to the ownership of church property.

We are Christians, simply. One of us is a Christian. As a brotherhood, as a people, we are Christians. If you speak of us as a church, then we are the Christian Church.

I regret to say so much upon this subject, but I felt that perhaps it was my duty to do so on noticing this editorial of our brother, Rev. J. P. Watson, in the paper that I received to-day. There may be confusion avoided by stating the facts. It is a matter of unimportance to yourself, of course, what the differences between the Disciples and Christians have been; but we have lost church-members through misrepresentation on this subject.

Respectfully,
J. J. SUMMERBELL, Sec'y A. C. C.

DR. CARROLL TO THE SECRETARY.

July 22, 1890.

The Rev. J. J. Summerbell,———:

Dear Sir—I beg to acknowledge, with thanks, the receipt of your favors of July 17th and July 18th respectively, concerning the name of your denomination. I have read what you have written about it carefully, and have decided to enter the denomination in the Eleventh Census as follows:

Christians (Christian Connection).

The other body to which you have referred, and which is commonly called Disciples of Christ, will be entered under the latter designation.

I will have your name and address type-written on the return envelopes and will forward them to you as soon as possible. The schedules are being prepared and will probably be sent you in the course of a week or two.

Yours respectfully,
H. K. CARROLL,
Special Agent Eleventh Census.

The whole of the correspondence is too long to publish, but the force of it may be gained from the foregoing extracts.

J. J. SUMMERBELL, Sec'y A. C. C.
2120 West Norris St., Philadelphia, Pa.

The Quadrennial.

The American Christian Convention will meet at Marion, Indiana, on the 7th of October, next, with the Christian Church at that place, of which Rev. T. M. McWhinney, D. D., is pastor. All our conferences are entitled to representation in the body; the basis being as follows (quoted from the constitution of the Convention):

1. Presidents of our colleges and one trustee of our Biblical School. 2. Presidents of our conferences. 3. Presidents of state associations. 4. Each conference may be represented by one minister and one lay delegate for each five hundred members, or a fractional part thereof. Said delegates shall be elected by the conference at its session next preceding the meeting of this Convention, or appointed by its executive committee, or in such other way as the conference may determine.

J. J. SUMMERBELL, Sec'y A. C. C.
2120 West Norris Street, Philadelphia, Pa.

Receipts of the American Christian Convention for the Week Ending August 2, 1890.

Date.		Donor, Church, or Sender.	Amount.	Purpose.
1890.				
July	28	Fairview, Iowa (Iowa Cent.)	$3 40	Home Missions.
	"	Wesubleau, Mo. (Osage)	5 31	"
	"	Monegan, Mo. (Osage)	75	"
	"	Antioch, Mo. (Osage)	96	"
	29	Bethany, Kan. (Kan. S. E.)	2 00	Education.
	30	Foster Center, R. I	4 28	Home Missions.
	31	Haverhill, Mass. ("South")	15 50	"
	"	Eaton, Ill. (S. Wab. Ill.)	1 60	"
	"	S. G. Miller	1 00	Foreign Missions
	"	Rev. D. F. Jones (missionary)	1 00	Secretary's Office
	"	Dutch Creek, Kan	4 00	Home Missions.
	"	Curtis, Ill	1 91	"
	"	Trotwood, Ohio	4 00	"
	"	West Laurens, N. Y., S. S	3 00	"
	"	A. O. Young	2 60	"
	"	Farmland, Ind., S. S	2 20	"
	"	Fall River, Mass. (Fr'nklin St)	12 82	"
	"	Plum Tree, Ind	2 40	"
	"	North River, Iowa	3 00	"
	"	Washington Grove, Ill	3 50	"
	"	Rock Stream, N. Y	1 70	"
Aug.	2	E. D. Allen	1 00	"

I have this August 4, 1890, sent to the treasurer of the Convention, Hon. F. A. Palmer, the sum of ($77.93) seventy-seven dollars and ninety-three cents, to be credited to the various objects named.

J. J. SUMMERBELL, Sec'y A. C. C.
2120 West Norris St., Philadelphia, Pa.

A GIRL WORTH HAVING.

A few weeks ago I read in your paper Mr. Moorehead's experience in the Plating Business, in which he cleared $167.85 in a month; but I beat that if I am a girl. I sent as he directed and got a Plater, and cleared $208.17 in one month. Can any of your readers beat this? You can get spoons, forks or jewelry to plate at every house. Send $5 to W. H. Griffith & Co., Zanesville, Ohio, and they will send you a Plater, and you can make money enough in three hours to pay for it, or address them for circulars. There is plenty of work to do in both city and country, then why should any person be poor or out of employment with such an opportunity at hand? I hope my experience will help others as much as Mr. Moorehead's did me. LAURA B. ———.

THE CHARACTER TEST.

The statement that Christian character is not God's test of church fellowship ought not to surprise any reading, thinking man. It needs no "elaborating." It is with great reluctance that I call in question one of our time-honored standards for which our people, whom I dearly love, have a peculiar veneration. The Christ ignores all conventional tests. He eats and drinks with publicans and sinners. His fellowship of love is all-embracing, limited only by the utmost bounds of the human family. It is as high as heaven, deep as hades, and as broad as the earth. Love is fellowship. God and nature are full of this soul-saving and inspiring substance. Love sent the Christ, gave the Bible and the fellowship of the Holy Spirit. The *test act*, character, in which we glory, is a glittering phrase, but few of us seriously think of applying it to the churches. When it is enforced it leaves an angry, gaping wound that seldom heals. It is too exacting to be the key that unlocks the church and governs it. It is not motherly. It is not fatherly. It is steel bound. The new life comes to the church penitent, with little or no character. The church is the place to hatch and develop character. In its first state, when it most needs church help, it is not the blade, it is not the ear, it is not the full corn in the ear. It is the kernel, the sprout. Character is a pure Greek word. It occurs but once in the New Testament, and is applied to the Christ. Hebrews 1: 3, "Who being the effulgence of his glory and the express image [*character*] of his substance or person." Christ, in his divine *character*, is the impressed image of the Father, the exact resemblance of God. By parity of reasoning the Christian is the effulgence of the Christ glory, and his *character* the impressed image of the Christ; the exact resemblance of the Christ, of his substance, being a "partaker of the divine nature." He is as white as snow, as pure as the Christ, as *perfect* as the Father. An exceptional *character*. Test is from the Latin word *testa*, an earthen pot. Test is a searching, decisive trial, a word of peculiar force, indicating a criterion of the most incisive nature. Such, then, is the *character test*, which for one hundred years has waved over the doors of the Christians. All hail to its snow-white beauty! Long may it tremble in the breezes for the benefit of those who are already perfect—the meat-eaters, not for babes, the milk-drinkers. Is it a safe rule to apply as a condition to church Christian fellowship, or is it an exscinding knife that may cut back of the last bud on the living vine? How does it tally with the divine injunction, "Let both grow together until the harvest?" Apply the *character test* to the churches or to individuals and see how they stand the test of the refining pot.

Take for example the Corinthian Church (I. Cor. 3: 1-4), "And I, brethren, could not speak to you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat: for ye were not able, nay, nor yet now are ye able. For ye are yet carnal: for whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of men? For where one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" Like modern churches, they were litigious and full of contentions. (I. Cor. 1: 11; 6: 1.) I submit, is the Christian *character test* a safe rule to apply to church-membership? It would *dis-plode* most of the churches, yet the churches are the better half of the world—the house, the family, the fold of the great Shepherd, where the sick are cared for and cured. The church is not only for the pure gold, but it is the refining pot; the hay, wood, and stubble, the base metals, by the divine alchemy of never-failing love to be transmuted into gold, silver, precious stones. Paul did not draw the line along the *test character*, but at the line of decency. (I. Cor. 4: 11.) In this verse Paul names six classes of men that are not decent people, but he does not say turn them out of the church. But Christ says, "Let him be unto thee as a heathen;" with such we are not to eat. One of the six is handed over to Satan for the destruction of the flesh, that his spirit may be saved in the day of the Lord Jesus. All children should be taken into the church. The Sabbath-school should be safely garnered in the same community. All decent folks should have places in the church if they are liberal and will help support the church, schools, and colleges as the Lord prospers them. If they will not do that they are not decent people and are outside of Paul's church line. Our churches are in pressing need of grace and cash. If we can not have but one give us money; without it our schools and colleges will die, and they that withhold it are damned already. A test at the door of the church is apt to be a hydra-headed monster; cut off one, immediately it is replaced by another more poisonous. The test monster murdered Christ, Stephen, Paul, Arius, and Servetus. Millions of God's chosen ones have been hurled by this *test* monster under God's great altar, and are crying, "How long, O Lord, how long!" If I could be the Hercules to kill these test monsters I would say, "Lord, take me through the gates of gold." The character *test* is iron-clad. It includes all the good that could live well outside of the so-called churches. It excludes all that will not stand the test who most need church help. It is mischievous, because it is impracticable. It would require the infallibility of the Pope to apply the rule. It converts the church into an ecclesiastical tribunal. It has cost us thousands of church-members because the claims to Christian character are so sacred, the more conscientious will not confess it. It smells of the oil and essence of Calvinism, because its spirit is proscriptive and says, "Stand back; I am more holy than you."

JEFFERSON DECATUR CHILDS.

Shelby, N. Y.

SALVATION.

What is to be understood by the term? In its common acceptation, salvation means deliverance from evil; the state of being saved; escape from danger; security. Theologically it has a wider meaning, and embraces the idea of cleansing or purification. The human race by disobedience became not only hopelessly and eternally involved, powerless to lift themselves out of the pit into which they had fallen, but unclean, morally polluted. They were not only in bondage under the power of the wicked one, subject to the servile fear of death, but they required the washing of regeneration and a cleansing from all their uncleanness. Having lost their spiritual communion with the God and Father of their spirits, they were simply flesh and blood, tending downward to the dust from which their federal head was originally taken, without the possibility of a resurrection to life again. In this state they were not only menaced by evil, but were firmly held by the manacles of the wicked one. No longer the loving, obedient children of God, but the slaves of a cruel, exacting master, looking forward with fearful forebodings to the day of reckoning. Their reward was not to be a crown of rejoicing, an eternity of happiness and glory forever, but darkness, gloom, misery, death. "For the wages of sin is death." Their future was indeed dark, uninviting, dreadful, hopeless. But is there no power by which the enslaved prisoners might be emancipated, set free, brought back to the loving favor of God, restored to their former Eden state of purity and innocence? There is, there is! The lion of the tribe of Judah, the promised deliverer, the seed of the woman, the Son of the eternal Father, enters the arena, and wages a successful warfare against the combined powers of darkness, and becomes the assurance of man's salvation. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver those who through fear of death were all their lifetime subject to bondage." So sure as this passage is true, the death of the Lord Jesus Christ was not to appease the wrath of God, to die in the room and stead of another, or pay the debt of another, but to effect the deliverance of those who were firmly held under the power and dominion of the evil one. Nor is he chargeable with wresting from another what did not rightfully belong to him. Man belonged to God by right of creation. Isaiah 43: 7: "For I have created him for my glory, I have formed him: yea, I have made him. (Verse 21) This people have I formed for myself. . . . . For I have redeemed thee, I have called thee by thy name: thou art mine." Compare with Col. 1: 16, 17: "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him and for him, and he is before all things, and by him all things consist." Again, John 17: 10: "And all mine are thine, and thine are mine; and I am glorified in them."

These scriptures prove the right of Christ's ownership to the lost sheep of the house of Israel, and his right to restore or bring them back again to the fold from whence they had strayed. They were made to be free, under restraint to none but their Creator, and might have remained free throughout all time; moreover, all their needs were provided for by a beneficent Father. All that remained for them to do was to pluck, eat, enjoy, and be happy. Alas! they fell, "being led captive by the devil at his will," lost to virtue, purity, happiness, freedom; being driven out of their Eden home, they set up a foolish warfare against God and his government, as expressed by the Prophet Isaiah, "Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children and they have rebelled against me." They had become alienated in their minds by wicked works, and were now the slaves of passion and fleshly indulgence. They were blind to their best interest; "professing themselves to be wise, they became fools and changed the glory of the uncorruptible God into an image made like unto corruptible man, and to birds, and to four-footed beasts, and creeping things." Nor were the lost sheep of the house of Israel the only sinners in the world. "For as by one man sin entered into the world, and death by sin, so death hath passed upon all men, for all have sinned." Thus the whole race of man was lost, sunken in the mire of moral pollution, shut out from God, from home, from happiness, with all their spiritual powers paralyzed, "dead in trespasses and in sins." Man, the noblest work of God, the crowning act of divine wisdom, the most marvelous and the most wonderful piece of mechanism emanating from the hand of incomparable skill and cunning, a wreck and ruin, utterly powerless to rejoin his Adamic state or condition! But, listen; God speaks, "I will ransom them from the power of the grave, I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes." This ransom is the outcome of the sufferings and work of the Lord Jesus Christ while tabernacling in flesh. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." "For this is good and acceptable in the sight of God our Savior, who will have all men to be saved and to come to the knowledge of the truth, for there is one God, and one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time."

In Christ, then, man's salvation is found, and nowhere else. "For there is none other name under heaven given among men whereby we must be saved." This salvation, however, becomes a personal possession, a pleasing experience, an indwelling power, through the exercise of faith and obedience, coupled with a public confession of his name; hence it is written, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Oh, the matchless love of God in providing such a Savior for lost and ruined men! What human heart can compass the thought! No human tongue or pen can describe it. It surpasses man's highest and grandest concentions of divine wisdom, power, and goodness. "For God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life; for God sent not his Son into the world to condemn the world, but that the world through him might be saved."

"Oh, for such love let rocks and rills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak."

Truly God hath provided for us a great salvation. None dare neglect it save at the peril of their souls. "For how shall we escape if we neglect so great salvation?"

W. PERCY.

WRITERS OF THE NEW TESTAMENT.

It should always be a matter of joy to Christians to know that the writers of the New Testament are so well known. Their names, places of birth, and time of death are not concealed from us. The first four writers of the New Testament—Matthew, Mark, Luke, and John—have given us the memoirs of Christ. In the study of their writings, together with their biographies, we learn that they were all men of ability and power, not illiterate and uncultured. Luke was known as "the beloved physician," and was an educated man. John, the beloved of Jesus, was mild and gentle in all his doings. He it was who beheld Christ's glorious transfiguration, the agony of his humiliation in the garden, he who leaned on Christ's bosom when at supper, and followed Jesus into the presence of the high-priest, when all others had fled, and alone of the twelve stood by the cross, and was finally selected by Christ to care for his mother.

In regard to the four writers mentioned Professor Stowe has said: "Matthew develops the character of Christ in the way best adapted to take hold of the devout Jews, looking for the hope of their fathers as promised in the Old Testament; Mark writes for the grave, matter-of-fact Romans; Luke for the versatile and learned Greek, whose eager curiosity could never sleep; and John, the deeply reflecting, philosophical spirit which feels keenly the want of that which earth can not afford, and whose intense desires remain unsatisfied amid all the physical and intellectual luxuries that satiate the rest of mankind. Matthew exhibits the human and subordinate; John, the spiritual and divine of the Redeemer; Mark, his official character; and Luke, his personal history."

Paul, that champion of religious sentiment, can not be overlooked as a student, a writer, and spiritual leader. The life of Paul was one of devotedness, sacrifices, and holy zeal, as well as spiritual ardor. No physical slavery could stop the ready pen of Paul, and his productions abound in sacred thought. (Is it not probable that Paul was a pious worshiper of God before his conversion on his way to Damascus?) Paul was the most extensive writer of the New Testament, and he has given us fourteen books. We admire his simplicity, his firmness, his sagacity, and must always revere his name for his noble work in disseminating the early principles of genuine Christianity.

To Paul the Christian world is greatly indebted to-day, and around his name clusters a halo of brightness. Peter, as a writer, is a very prominent character. He was of a peculiar make-up, and while very impulsive and bold he exhibited the weakness of human nature by denying Christ. The three epistles by John present his character as one above the ordinary. The writer was quite aged, and could appropriately address Christians as "little children." He was in possession of the one thing needful—love.

Jude was a writer of limited ability. The Apostle John is the author of the Book of Revelation. The book seems to be one which is not generally understood. It would be well for us to remember that at the time of writing the Church was suffering great persecution, and John was upon the lonely Isle of Patmos. The book relates to things which must "shortly come to pass." It seems to be an undisputed fact that churches have always used it to comfort and cheer them in their severe trials and sore afflictions. It is evident that John saw "the things which must be hereafter."

One writer, in speaking of the Book of Revelation, has said: "I would here say to my readers, Take the Book of Revelation and read it once through without reference to anything which you have ever heard said about it, and without attempting to apply its predictions to any of the events of history with which you are familiar; read it simply for the sake of enjoying it; read it as a glowing description of a series of magnificent pictures, which were passing before the eye of the writer; read it for the sake of throwing your soul into its sublime acts of adoration of the great Supreme; read it for the sake of becoming imbued with its spirit, and without troubling yourselves as to the historical application of its symbol; and, remember, while you read, that it is an oriental, an Asiatic, and a Hebrew book."

May we never cease to gather the beautiful pearls of thought which are presented by the inspired writers of the New Testament! May the Lord help us all in our sacred study!

R. L. AMBER.

BRETHREN, HELP US.

It might be well to head this article, "Brethren, Help Yourselves," for the help called for is what will benefit all the church. Our school here needs the support of the entire brotherhood, financially and otherwise, and what I mean by otherwise is, our school should have the patronage of our brethren. Brethren, if you have children to send to college why not send them here and encourage those here who at a great sacrifice are trying to build up a school that will be a credit to the denomination? The faculty here, with the trustees, have spent a great deal of time in behalf of the school the past year for which there has been no money consideration whatever. Brethren, some of you have helped us (or yourselves) in the past, but the work still needs your support. You all know how much the general church-work was retarded during the dark days of the Institute; you also know how changed the life of the church since our school started up again. Whenever any help comes to our school here the influence of that help is felt all over the church; hence I say when any one helps us here they help themselves to new life as manifested in the different churches. You that read the HERALD have noticed Bro. Creger's appeal for Le Grand College and the proposition he speaks of; namely, that he would be one of one hundred to raise $3,000. There were two others who said they would do likewise, so we have three to start with and then we have three to close with, for three more men have said they would be the last three of the one hundred to raise the $3,000 But, brethren, time does not wait on us to find the other ninety-four men, but it is hurrying us on to the opening of the second year of our school, and our building is not finished and what is finished is not yet supplied with furniture as it should be. Can you not send in the amount you conditionally propose to give? Will you not feel better to thus help in an independent way? You may encourage others to give. Does not this school have a claim on you? Come, brethren, rally to the support of this our only school in Iowa. If the school meets with the support it should, many of our vacant churches in a few years may have regular preaching; for it is our aim as much as we can to turn the minds of young people to the Gospel ministry, and we expect to so arrange our work here that young people can have a biblical course and be prepared for the ministry.

Bro. Hoag, of Nebraska, proposes to give $500 to endow the biblical chair, and we trust there will be a number of men and women who will give largely of their means to place our college on a good financial basis. I think much could be done for the school if our ministers would present the claims of the school to their congregations. There are some of our people who would give if the subject was presented to them. I wish our ministry would look after such persons. Many who do not read the HERALD do not know of our school. There are some who will not give because they are not able to give much. To such we would say, small amounts are thankfully received and acknowledged.

I wish here to note a remark made by an aged widow lady whom I canvassed in behalf of the college. When I asked her how much she felt like doing for the school she said: "Brother, I haven't much of this world's goods, but I want to do something for the school. Oh, I wish I could do more for the cause when I hear and read the appeals for help!" Then from her scant supply of means she handed me two dollars for the school. What a lesson this is to those who have an abundance of this world's goods! How many there are who fail to see that God will hold them accountable for not helping to build up these institutions of learning! If men would make this a matter of conscience and prayer there would be a more hearty response. Brethren, in the name of Jesus Christ and for the cause, I beseech you to give not only what you can easily spare, but give till you feel it, and when you pray, "Thy kingdom come," say, I will help hasten the day by supporting our Christian College at Le Grand; and when you pray, "Help me to do thy will," think of the burden that some of your brethren are bearing at Le Grand, and then remember Paul's exhortation, "Bear ye one another's burdens." When you are planning to get more land here remember more land here may mean less treasure over yonder. "How hardly shall they that have riches enter into the kingdom of God." Help, brethren; help NOW.

D. M. HELFINSTINE.

BIBLICAL INSTITUTE TREASURY.

Since my last report, at the close of the financial and school year, the transactions of our treasury have been as follows:

RECEIPTS.

Endowment.		
C. B. Brush, to pay note of J. E. Brush	$100 00	
Estate of Lucretia Earl	300 00	400 00
Interest.		
Rev. C. A. Tillinghast	3 25	
Plymouth (Pa.) Bank	20 00	
Consolidated Gas Co	125 00	
Rev. A. J. Adkison	6 00	
National Fire Insurance Co	25 00	
Orient " " "	27 00	
Ætna " " "	45 00	
Broadway Savings Institution	80 00	
Jacksonville Bonds	280 00	611 45
Gaylord Educational Fund.		
Loan to student paid		35 00
Donations.		
Rev. John Blood and wife	25 00	
Rev. C. L. Jackson	5 00	
Caroline Forman	5 00	
Mrs. Nancy Wilson	5 00	
American Christian Convention	357 60	
New Jersey Conference	11 26	
Rev. P. Couchman	1 00	
H. S. Mace	1 00	
David O'Brien	1 00	
Sarah Tanner	1 00	
Mrs. G. A. Beebe	1 00	
Clifton Bedell	1 00	
L. Griffin	1 00	
H. S. Bradley	1 00	
John Shibley	2 00	
Mrs. Couchman	2 00	
Thomas Cook and wife	2 50	
W. F. Corwith	5 00	
Several friends at New York Eastern Conference	4 30	
C. R. Lacy	5 00	
Rev. G. W. Morrow	5 00	
Two Castile (N. Y.) friends	2 00	
Rev. S. Q. Helfinstine	1 00	445 76
Chair New Testament Greek.		
Swansea (Mass.) Church	21 30	
Salisbury Point (Mass.) Church	5 00	
Rev. Gould Anthony	1 01	
Mrs. " "	1 00	
Brownell's Corners, Mass.	1 25	
Newton (N. H.) Church	15 00	
South Portsmouth (R. I.) Church	10 40	
" " " Sabbath-school	3 60	
Jedediah Perkins	2 00	60 56
Rent of Farm.		100 00
Incidentals.		3 25
Balance at last report		4 04
Total		$1,660 06

DISBURSEMENTS.

Endowment.		
Deposited in Broadway Savings Institution		100 00
Gaylord Educational Fund.		
Deposited in Broadway Savings Institution		35 00
Institute Expense Account.		
Balance due Dr. J. B. Weston on salary	320 00	
" A. H. Morrill " "	220 00	
" Dr. M. Summerbell "	25 00	
Dr. J. B. Weston, by vote of trustees	75 00	
" " as per bill	22 26	
Incidentals	4 25	666 51
Balance in hand July 31st		858 55
Total		$1,660 06

Of the amount on hand only $550 can be used for current expenses, as the balance is endowment. At this date last year we had over $1,100 in the treasury for current expenses, or double what we now have. With all that sum in treasury the year closed with over $500 of indebtedness. It will thus be seen that we will need fully $1,000 more of income this year than we received last year if the end is reached with bills all paid. We expect nearly *one-third* of this increase will come from increased interest receipts. For the balance of $700 we must depend upon the increased generosity of the churches. For their benefit this timely warning is given.

A. H. MORRILL, Treasurer C. B. I.

Stanfordville, N. Y., July 31, 1890.

If you have made up your mind to buy Hood's Sarsaparilla do not be persuaded to take any other. Be sure to get Hood's Sarsaparilla, which possesses peculiar strength and curative power.

Herald of Gospel Liberty.

J. P. WATSON, - - - - - EDITOR.
C. J. JONES, { CORRESPONDING EDITOR AND GENERAL EVANGELIST.
MILLS HARROD, - - PUBLISHING AGENT.

DAYTON, OHIO, AUGUST 14, 1890.

—Push the HERALD! It should enter every home.

—Try to place our Sabbath-school literature in our own schools. Order samples from the Agent.

—Conference minutes must be condensed to the shortest space. Will conference clerks do their best in this direction?

—The time for the Iowa Union Conference is stated by the secretary as August 27th. It should be the 28th. Please take notice.

—Rev. H. Y. Rush speaks of Chautauqua as "the very Mecca to those in search of religious, literary, scientific, and social edification."

—The ladies of the Pleasant Hill (Miami County, Ohio,) Church propose to expend one hundred and fifty dollars on new windows for their house. They have the cash in hand.

—We would specially refer the reader to the intensely interesting correspondence between the secretary of the American Christian Convention and Dr. Carroll, of the Census Department.

—Please promptly fill and return the circulars sent by Rev. J. J. Summerbell in the interest of the census. There must be no delay if we are to be properly reported in the Census Report.

—A basket-meeting will be held at Ludlow Falls, Ohio, covering the fourth Sunday of August, and beginning on Saturday before. It is a delightful center, and we are sure the meetings will be refreshing.

—The action of the union meeting at Springfield, Ohio, as detailed by President D. A. Long, will be read with interest. There is no good reason why two peoples occupying identical platforms should remain separate.

—Education in our ministry is a first want, or one hardly second to any other. In this enlightened age he that enters the pulpit for effective service must be an enlightened man. We are glad to see that six ministerial students enter Elon College at its opening from the Eastern Virginia Conference. This is the long way to effective work, but the quickest way.

—Will not our friends kindly heed the appeal of President Helfinstine, of Le Grand, and that of Bro. Creger, recently published? Le Grand must have monied assistance, and the investment of a little by us will pay richly in early returns. We would be very glad if the one hundred thirty-dollar men could be found, as called for. Six have responded, and where are the ninety-four others? With our own name we will reduce the sum by one. If the cash is not in command a note at interest will probably answer. Let us help Le Grand.

PLOWSHARES AND SWORDS.

Twenty-six hundred and fifty years ago Isaiah gave to the world a very glorious prophecy, when he declared that "Nation should not lift up sword against nation, neither should they learn war any more," but instead thereof that "they should beat their spears into pruning-hooks, and their swords into plowshares." The world has to wait a great while, often, for the realization of its fondest and brightest expectations, and often intensest impatience takes possession of the heart. The time of waiting seems long to us, but it is a brief day, after all, in the light of God's mode of reckoning.

The best promise ever made to man was, that "the seed of the woman should bruise the serpent's head," signifying that Jesus should come for the redemption of his people. But God suffered the world to wait in impatient expectation for the answer of this promise four thousand years, but the answer came at last in the personal presence of Jesus and his wonderful conquests.

Hardly less than second to this first promise is that of Isaiah—that war should cease in the earth. But how long and how impatiently we have waited for its answer! Not yet has the day come, but we feel that the dawn of the day is near, if not already here, and firmly believe that even this seemingly almost impossible answer will come at last and ere long.

Yes, wars shall cease to the ends of the earth, and the great, world-wide family of nations shall learn and engage in wars no more. This is one of God's promises and it must be fulfilled, because all of his promises are certain of fulfillment. God will not disappoint men. It is not in his nature to do so. The word of truth is the promise of his lips, and sooner or later—in his own good, though distant time—he will bring it to pass.

Isaiah's promise is no millennial realization, though it may well be accepted as the harbinger of the personal reign of the Messiah. Of course there will be no swords in use then! When righteousness everywhere abounds, wrath can have no place. Sin can not be the soul of virtue, no more than black can be the soul of white, or purity sit enthroned within the heart of dishonor and shame. God would not, of course, promise the impossible, nor would he seek to cheer our fainting hearts by promising what could not but be.

In time, while the heart is yet mortal and while the nations are divided into political families, as now, and while the arts and sciences are cultivated as they are to-day—at last while man is yet man and the world is what now it is in its general respects—men will lay aside the sword and abolish war. Such is the promise, and such will be the fulfillment of it. Blessed promise! glorious fulfillment! God hasten the final day!

But, behold! The nations of Europe, at least, are a camp of armed men, and the sword seems just ready to leap from the scabbard. Why hope for peace in the day of perfect militarism? Why look for the sword's transformation to an implement of husbandry, when the arsenals of the world are crowded to their utmost in answer of their orders?

Because the promise is bright and the omens are good. Hope for early, general peace was never stronger in the heart of man than now. The very intensity of this hope is one of the clearest signs of its answer. Men will have what they hope for. We rarely hope for the impossible.

The talk of arbitration is heard in every circle of every continent. Talking is the percursor of doing. Kings, statesmen, citizens, the wide world over, are looking into each others' faces, saying, Let us have peace! It is the wish of the heart! The man who thirsts for war is the one tyrant which the world is seeking to dethrone. The heart has an aversion to the thought of war as never before. The camps are full of accoutered men, we grant, but they long for the retirement of home and for the arts of peace. An iron hand holds the soldier within the camp in peace and hurls him into the shock of battle in times of war, but with a freedom to choose, as in America, where both the honors and the emoluments of war are far greater than in any other nation, 60,000,000 of men are found insufficient to furnish a standing army of 30,000, and 500,000 of these 60,000,000 of men have come from the camps of Europe. Men would rather battle weeds and worms with the hoe and spade, than their fellow-beings with the most bejewelled swords. Let the kings of Europe, by manifesto, consent that their trained men should return to their homes and engage in the arts of industry, and within ten days the camps of Europe would be decimated again and again, even to the point of desertion. The will of the people, when properly enlightened, will become the law of the land. The enlightenment is spreading, the will is intensifying its hold in the throne of authority, and the good time is coming.

There is much significance in the statement that the question of international disarmament is to be brought before the German Reichstag. It is even affirmed that the ultimate end of the late International Labor Congress in Berlin was the disarmament of the nations of Europe. It is believed that the young Kaiser Wilhelm is for peace (and he affirms that the treaties he has negotiated guarantee it), and that the example for disarmament is to be set in Germany very soon.

With what perfect safety could the nations of Europe consent to a ten per cent. or a twenty-five per cent. reduction for their armies, and what a relief it would prove to all parties and all classes! Something of the sort is sure to come, for the demand for it is in the air, while large armies are pushing the nations to the verge of bankruptcy.

The three Americas have been in International Congress in Washington for many months, until recently, and as one result of the Congress nine of the delegates of the nations represented signed a formal treaty for arbitration, in the office of Secretary Blaine. The nations entering into this compact were the United States, Guatemala, Nicaragua, San Salvador, Honduras, Bolivia, Hayti, Ecuador, and Brazil. The signatures of all the powers represented in the Congress are expected. This is along the royal road to universal peace.

But there is one other element, even mightier than that of statesmanship or the desire of humanity, working for the attainment of the same end. How busy is the world in preparing for defensive and offensive warfare! What ponderous guns! What mighty ships! What destructive agencies, from smokeless powder to dynamite! Vessels of death plow the wave with marvelous velocity, and hardly less swiftly do they cruise beneath the wave. The machine guns mow down their swaths of men almost as surely and swiftly as does the harvester its fields of grain. Nor is the highest point of perfection yet gained. Something invulnerable upon the one hand, and something absolutely destructive upon the other hand, is being sought. And the progress will continue until the art of war shall have reached such a degree of perfection that men will refuse to enter the field, as one of certain death. Science, statesmanship, humanity, all these mighty forces marshaled by the spirit of Him who spake through Isaiah's lips, will ere long bring us to the time when, of a truth, plowshares will be transformed swords.

MINISTERIAL MENTION.

W. PERCY, Stouffville, Ont., expects to supply at Lubec, Maine, for three months. Address him as above.

D. M. HELFINSTINE, Le Grand, Iowa, was to baptize last Sunday, the third service of the kind for the season.

H. COOK, Matfield Green, Kansas, has our deep sympathy in his hour of sorrow through the death of his devoted companion.

W. J. REYNOLDS, Lewisburg, Pa., reports his work in the city as in a flourishing and encouraging state, both in Sunday services, prayer-meetings, and Endeavor Society.

W. A. DOFFLEMYER, Purcell, Pa, has been sick most of the time for twelve weeks. During fifty-nine days and nights he was unable to lie down. May perfect health speedily return!

B. F. RAPP, Sylvania, Ohio, since May 3d, has not been able to do work. He has suffered from muscular rheumatism, and most of the time has been without voice. He is better, and hopes to be ready for work by October 1st. May it be so!

Evangelistic Department.

The address of the General Evangelist, REV. C. J. JONES, *is No. 1 Tazewell Street, Norfolk, Virginia.*

Norfolk's Important Work.

The uppermost thought, and that thought which to-day commands the most general attention in the city of Norfolk, is the tabernacle service now being carried forward under the auspices of the United Christian Conference by an executive committee of which the writer is the chairman. The United Christian Conference does not include all the Protestant ministers of the city. For reasons best known to themselves the Methodist ministers have refused thus far to co-operate in the work, and though we are hoping for a change in this respect, yet there are grave fears that they will not unite with us in this truly great work. Thousands of the people are convening from Sabbath to Sabbath to hear the Word, and with these are hundreds of people who are not in the habit of attending church anywhere; and in many instances individuals who have not been in a church for many years are among the most deeply interested in the services. In the first service in the tabernacle it is estimated that there were between thirty-five hundred and four thousand

people, while on last Sabbath the rain-storm threatened to prevent any service. And yet though the rain continued up to within fifteen minutes of the time of commencement, there were by actual count more then twelve hundred people in the service. At the conclusion one arose for the prayers of Christians, and we are informed that in the evening he professed conversion and united with the Methodist Church. Unquestionably God is in the movement, and it is generally believed that very many souls will be converted, the various churches built up and enlarged, and God glorified. We send press reports of the two last Sabbath services:

THE TABERNACLE MEETING.

If there were any in the city who doubted the propriety of beginning the undenominational meetings at the tabernacle, the presence of such there Sunday afternoon would have resulted in an entire change of opinion on the subject. It was very evident that the religious feeling among the masses consequent upon the "Sam Jones" services has not subsided by any means, but, on the other hand, it was plain from the large and attentive audience present at the beginning of the union meetings that the time is most opportune for the prosecution of such a work as is purposed.

There were some among the promoters of the movement who feared that only a "handful" of church-members would be there, with possibly a few droppers-in from curiosity, and that those who attended would be lost in the vastness of the "Sam Jones" Tabernacle. There were few if any of the managers of the proposed meeting, who expected to see such a large gathering of people after the novelty of the Jones' meetings had worn off.

THE TABERNACLE

Presents about the same appearance as it did during the great meeting of a few weeks ago. Some of the benches in the rear have been removed, but can be replaced in case of necessity. The table from which Rev. Sam Jones spoke has been replaced with a modest pulpit desk, and a small organ does the service of the piano and organ used in his meetings. Otherwise the place is the same as when Mr. Jones was conducting his unprecedented services there.

The same singing-book—Triumphant Songs—is used, and there was considerable life in the hymns Sunday afternoon. Mr. J. P. Grandy, of Centenary M. E Church, led the singing, and while there was not a large choir present, it was a good one, and it is believed that the cordial invitation extended the singers at the first meeting will make them feel freer hereafter and that the choir and singing will be an especially enjoyable feature of the services. The congregation, too, is expected to unite heartily in the song service. Prof. Robert Penzold presided at the organ. It was a thoroughly union service, all the Protestant denominations entering heartily in the meeting. There were not as many ministers present as might have been expected, but nearly all of the Protestant denominations were represented. Their absence was due, to some degree at least, from previous engagements. The churches were also represented by prominent laymen—men of force in their respective denominations.

THE ATTENDANCE

Was surprisingly large, but it is believed that but for the short notice and previous engagements there would have been a thousand more present.

The meeting was called to order and presided over by Rev. C. J. Jones, D. D , of the Christian Church, who is chairman of the Undenominational Conference, under whose auspices these meetings have been inaugurated.

The services were opened with singing, followed by the reading of a passage of Scripture by Rev. Dr. Jones. Prayer was then offered by Rev. C. S. Blackwell, of Augusta, Ga., and formerly pastor of the Disciple Church in this city. Dr. Jones then introduced Rev. A. S Lloyd, of St. Luke's Episcopal Church, Norfolk, as the speaker of the hour.

Mr. Lloyd began by telling his audience that if they had come to hear a Sam Jones preach they would be greatly disappointed. He took for his text Heb. 12: 1, but spoke especially from the clause, "Looking unto Jesus, the author and finisher of our faith." He spoke without his surplice. His discourse was

EARNEST, PRACTICAL, AND PERSUASIVE.

The two lives—worldly and Christian—were described and the people urged to choose the better of the two, through the means indicated in the text—"Looking unto Jesus." He admonished them not to carry a burden longer, when there is One to carry it for them; not to continue trudging through the rough places of life, when a path has been beaten smooth for them. He was especially solicitous that those who had heard him should not go back to the old life, but rather "look unto Jesus" and enjoy a heaven upon the earth. He was listened to attentively throughout by the large congregation.

At the conclusion of the sermon Rev. Dr. Jones went more fully into the purposes of the meetings to be held at the tabernacle every Sunday afternoon at five o'clock. He said that the ministers were all invited to assist, and he wanted the people present to urge their neighbors to come; to feel that the tabernacle and the services are "the people's."

Dr. Jones also made the announcement that there were hundreds of non-church-going people in the city who had petitioned for the inauguration of tabernacle services and had promised to support them by their presence and with their means.

It was announced that next Sunday afternoon Rev. C. S. Blackwell would preach. The benediction was then pronounced by Rev. Mr. Lloyd.

SUNDAY'S SERVICES AT THE TABERNACLE.

Between 1,300 and 1,400 people, by actual count, were in the Union Evangelistic Tabernacle Sunday afternoon at five o'clock when the services began. Had not the rain continued up to the hour of service the number of people present would have been considerably larger. The song service which preceded the sermon proved very attractive. Rev. C. S. Blackwell's sermon was just such an address as could be expected from a man of his ability and he made a lasting impression on the audience.

MUST GO!

Who must go? John Chinaman. But why? The general answer is, the Chinaman is a heathen, an opium eater and smoker, a Mongolian, and such people are not desired among us. This covers all the reasons, labor excepted, that now come to my mind.

REMARKS.

It is true that many, if not all, Chinamen are addicted to an intemperate use of opium. It is equally true that when the sons of Erin first come to our shores they smoke tobacco and drink to drunkenness. I have yet to learn that a Mongolian drunk on opium and quiet in his bed or habitation is worse than other men who are intoxicated on the ardent, curse and fight on our streets, and the police have to take them to prison.

But it is so dreadful to get drunk on so poisonous a narcotic—it makes fools of them. Granted. But ardent spirits is as terrible a narcotic, and our prisons and asylums can show as sickening specimens. All that can be said against opium on men, women, and children, is equally true against drugged liquors.

Our saloons do not like Chinamen because they do not readily patronize their slaughter pens! And the Catholic Church has no love for the Mongolians because they do not readily receive her dogmas, therefore the saloon men, the whisky drinkers, and the Catholic clergy have little love for Mongolians drunk and quiet on opium, while they themselves are drunken brawlers on our streets. But all this is whisky against opium—a pot and kettle dispute.

But the horrible idea of a heathen coming into our country! Just here is where the Protestant world better consider what it is aiding and abetting. Let us see. I have an old Book that says something about nations in darkness coming to the brightness of thy rising. Is it just the thing to pray for the conversion of heathen, call on our churches to contribute to send the Gospel to the ends of the earth, and throw stones at those who come near our homes, and may be and are in Sabbath-schools and churches in our midst? Is this Christian? Is this praying and working correctly?

What general Gospel good can come to us as Christians, or to our commercial advantage, by excluding about one-third of the world from our ports? Verily, we should look at this excluding of a class of sleepy drunkards and tossing our hats as expressive of our joy at the coming of noisy, riotous drunkards who make it perilous for children and the feeble-bodied. Let us be fair, and deal even-handed. And, especially, let us ask ourselves if it is best for us as Christians to throw dust in the eyes of those who come to our Gospel rising. O. J. WAIT.

LEGAL HISTORY OF ANTIOCH COLLEGE, BY D. A. LONG.

A sketch of the "Legal History of Antioch College," from its earliest period until 1890, together with the correspondence between the last presidents of the college, may be obtained by sending a postage-stamp to the president of the college. Very few persons really understand the legal history of the college. Too many are misled by earnest newspaper correspondents, who are grossly in error, and persist in refusing the light, when they might have it "without money and without price"—except the two-cent stamp. D A. LONG.

"OHIO LEGALIZED."

I wish to add my voice with others commendatory of Dr. McWhinney's lecture on the above topic. It is a masterly address, and worthy a place in every home. The present diverse views on the temperance question are little rivulets coming down the mountain side, singing through the valley, playing in the meadows; but they are all tending toward one center, and by and by they will form a river, and this river will overflow its banks and wash the *stains* of *intemperance* from our fair land.

C. I. DEYO.

Oxford, Mich.

Book Notices.

THE ILLUSTRATED HOME JOURNAL for August is clear, beautiful, and instructive. A person who can not take delight over this journal certainly lacks in the appreciation of real merit. $1 per year. Thomas G. Newman & Son, Chicago, Illinois.

THE INDIANA SCHOOL JOURNAL for August has its usually very rich table of contents. It is equal in all ways to the best of journals in its line. Try a sample copy. Prof. W. A. Bell, Editor and Proprietor, Indianapolis, Indiana; $1.50 a year.

NEW COLLECTION OF PATRIOTIC SONGS, including "Dear Land, So Fair" (new), "The Star Spangled Banner," "Hail Columbia," "America," "Columbia, the Gem of the Ocean," "Stand up for Uncle Sam, my Boys," and "Revolutionary Tea Party." E even cents by mail. The Clarendon Publishing Co., Chicago, Illinois.

THE AMERICAN ANTIQUARIAN for July presents interesting papers on "Cliff Dwellings of the Mancos Canons," Fred H. Chapin: "The Great Serpent and other Effigies," Rev. S. D. Peet; "Fable About Creating the Animals," correspondence, editorials, and archæological notes, etc. This magazine holds a first place in its line. $4 a year. Rev. S. D. Peet, Publisher, Chicago, Illinois.

THE STATESMAN for July has the following table of contents: "The Prohibitions of the Constitution," O. J. Craig, A. M.; "Should the Government Own the Railroads?" C. S. McNett; "License, Unconstitutional," Rev. A. A. Phelps, A. M.; "Material Progress of Christian Forces—Personal Liberty," Rev. E. L. Morse; "The Liquor Traffic," Rev. Walter T. Mills; "Perils of the City," Rev. J. C. Fernald. $2 a year. The Thorne Publishing Co., Chicago, Illinois.

A FEW THOUGHTS FOR A YOUNG MAN. By Hon. Horace Mann. A fine, large-type edition, in fine cloth binding, 25c. J. B. Alden, Publisher, New York.

"One of the most eloquent and instructive lectures ever delivered from an American platform. It is a classic in its way. Tens of thousands of the foremost men of America gratefully acknowledge its inspiring influence upon their lives. The present edition is a beautiful one, worthy of the literary merit of the work, though half the price of any previous edition." The work should enter the hands of every young man in the Nation.

ROLL OF HONOR.

Children's Day Collectors.

TROY, KANSAS.

Lulu Mansfield and Alta E. Snethen	1 16

HAVERHILL, MASS.

Dudley Hainer	5 75
Total offering	15 50

WEAUBLEAU, MO.

Mattie Dey	1 50
Ida Whitaker	60
Emily Dey	60
Stella Hartley	25
Total offering	5 31

SPRINGFIELD, OHIO.

Alice Barton	1 75
Jessie Walter	1 47
Alice Simon	1 00
Belle Aldrich	1 00
Cora Brinkman and Pearl Strait	2 80
Total offering	11 10

INGHAM CHURCH, VA.

Laura Kite	87
Ada Hamm	1 16
Lillie Lee Kiser	1 66
Maudie Lucas	1 84
Jennie Hinton	44
Mary V. Kite	25
Martha Doffl myer	1 20
Sadie May Kiser	20
Rebecca Kite	2 74
Total offering	10 36

AN INSTALLATION SERVICE.

An all-day meeting was held at the Christian Church (Mt. Zion), Philadelphia, Pa, July 13, 1890, under circumstances of a very gratifying character. Three very interesting services were held and heartily enjoyed by all. Rev. C. A Beck, E. E. Mitchell, C. V. Gerhart, E. H. Plummer, J. J. Summerbell, D. Shephard, and J. Conrad, the pastor, were present. The morning exercises opened very favorably, and an interesting discourse was preached by Rev. E. E. Mitchell, a former pastor, that was duly appreciated. The afternoon exercises were led by Rev. C. A Beck, former pastor of the Independent Christian Church of this city, who gave us a very interesting address on the apostles' charges to the churches. It was well received and adapted to the occasion. Bro. E. S. Gerhart, of Delaware County, Pa., and E. H. Plummer, of Camden, N. J., also gave very interesting addresses in harmony with the general character of the meeting. Many testimonies followed in praise and thanksgiving to God for all his mercies that gave joy and gladness to all hearts, and evidenced truly that the spirit of Christianity is one of union, love, and fellowship.

The special object of this all-day entertainment was the installation of a pastor—Rev. John Conrad, formerly of the Gulf Mills Church. A sermon was delivered appropriate to the occasion by Rev. E E. Mitchell, of Tullytown, Pa., from Mark 16: 15. The charge was by Rev. E. H. Plummer, a former pastor, relating more especially to the honor, dignity, character, and responsibility connected with the position and office now entered upon by the pastor, and that the past illustrious history of this church should be a very strong incentive on both church and pastor for united faithfulness and fidelity in maintaining and developing the sacred principles and union basis on which it was organized as an independent Christian Church more than eighty years ago. Revs. E Smith, A. Jones, S. Clough, F. Plummer, D. Millard, J. N. Spoor, I. C. Goff, J. Blackmar, W. Kinkade, W. Lane, I. N. Walter, and N. Summerbell—all these truly Christian pioneers and self-sacrificing ministers have labored for this church and left spiritual legacies to posterity worthy of all praise.

The charge to the church and society was delivered by Rev. J. J. Summerbell, of this city, formerly pastor of the Milford (N. J.) Church. A very minute and detailed statement of the duties and obligations devolving on the church and people in reference to sustaining the pastor and so holding up his hands in this enterprise as shall best be calculated to insure prosperity and success to their united labors in promoting the cause of the Master that the young especially and rising generation may be brought into the fold of Christ, and all hearts made to rejoice and render praise to God for the boundlessness of his grace and undying love, not only to us but to all mankind universally.

On the Sunday evening previous two young sisters were baptized by the pastor in obedience to the dear Savior. For our day's enjoyment and the social good cheer that prevailed and bounteous provisions served, we are very largely indebted to the Ladies' Aid Society. We hope they will all share in a heavenly harvest home eventually as their lasting reward.

Our special devotions closed under favorable auspices, and all seemed to be pleased and well satisfied with the meetings which gave great encouragement for the future success and prosperity of this antiquated Christian Church.

E H. PLUMMER.

Our Mission Department.

CHILDREN'S MISSION.

A FAMILY OFFERING.

One whose name was not passed to us, but whose address is South Omaha, Nebraska, says: "Find one dime each for Home and Foreign Missions from Perry, Stella, Fred, Earl, and myself, and one dollar from papa and mamma for the Franklinton School." We return very hearty thanks for this noble family work, and commend the good example to others,

By hand of Rev. J. P. Topping, the pastor, the following persons of the Delancy (N. Y) Church hand us a dime or fifteen cents each: Raymond Mitchell, Caroline Strain, Julia Mitchell, Gracie McMullen, Maggie Mitchell, Stephen Cornell, Silas Dykeman, William West, Lynn Rose, Wm. Ten-Broeck, Edd Wayman, Ann Allen, Martin Atkins, Leslie Smith, Mrs. Silas Dykeman, Hiram, Elmira, Rosana, and George Wayman. From Electa Allen and Elva Allen we have one dollar each, or $3 80 in all. We thank each of the donors and their pastor most heartily.

A LITTLE MUSICIAN.

Melva H. Money, Ft. Recovery, Ohio, says: "I bring you my little three-year-old granddaughter, with two dimes in her hand, for the Mission work. She has real talent for music, being able to carry a tune nicely. We hope the pet of our household may be found among God's future workers." And so may it prove. The little ones should have their eyes and hands turned toward Jesus. Their hearts will be the more sure to follow.

TWO MORE CONSECRATIONS.

Ada and Maria Denney, Portland, Ind., say: "We would bring our grandchildren to the front for Mission work, each with a dime for the cause. May they be found among the future workers for the church." A sweet prayer, which may God answer. He delights in the consecration of the little ones.

TWO SWEET SISTERS.

Nettie and Cora Worts, Ft. Recovery, Ohio, write: "We are two sisters, aged ten and twelve, granddaughters of Rev. O. S. Greene. We come to you with two dimes each for grandmamma and grandpapa, one dime each for papa and mamma, and one dime each for ourselves." We wish the blessing of heaven on Nettie and Cora, and on their dear ones who came with them, and may their offerings be a blessing to the cause.

A LITTLE WORKER.

Zeno Fox, Ft. Recovery, Ohio, says: "I am a little boy four years old, and by the help of a good lady I write you this letter and send you my dime, given me by my mamma. Mr. Bennett is our pastor." May Zeno grow up to be a good and useful man. Such good works help to make the useful men of the future.

THREE MORE LITTLE ONES.

The grandparents of Carrie, Claudie, and Nellie Swarts present them to the Mission mates as future workers for the cause, each bearing a dime for the work. We like such little helpers, and pray the Lord to send us an army of them, and to remember each one with a blessing.

ACKNOWLEDGMENTS.

From James Terry, Fall River, Mass., we have 40 cents for the Mission, and from Jessie L. Brown, Hornellsville, N. Y., $1 00. Thanks to both donors.

A DIME-GATHERER.

Eda Elexander sends us four dimes from Maud Burghly, Blanche Wood, M. A. Wood, and herself—hers representing Sunday eggs. We gratefully thank Eda. The little ones have done wonders in our work. We have a nice letter from "Thankful Boy" for next week. It is crowded out for this.

J. P. WATSON.

Dayton, Ohio, August 4, 1890.

FOREIGN MISSION.

I will give *something* each year, according as God gives me ability, in support of the Foreign Mission-work of the Christians.

"Go ye into all the world and preach the Gospel to every creature."—*Jesus.*

"Come over into Macedonia and help us." Acts 16: 9.

[Rev. Ellen G. Gustin, Corresponding Secretary, Attleboro, Mass. Mrs. Mary J. Batchelor, New Bedford, Mass., Treasurer of Woman's Board, to whom all moneys from the local Foreign Mission societies should be sent.]

CASH STATEMENT.

Cash in hand last week	$ 59 44
Since received	1 00
Total	$60 44

ACKNOWLEDGMENTS.

Thanks are extended to E. Allen, Hermon, N. Y., for 50 cents, and to the five children of J. M. Bennett, of South Omaha, Neb, for 50 cents.

J. P. WATSON.

Dayton, Ohio, August 4, 1890.

A Japanese Poem—The Birthday of the Empress.

In the responsibilities of government, our Empress still finds time and thought for the subject of education, visiting schools, and giving valuable suggestions as to the manner of teaching. Oh, how shall we express our appreciation of such goodness!

On the 28th day of May (Go gwaten ni jin hachi nichi), in the twenty-third year of Meiji, is the birthday of our Empress. We are very glad to be permitted to offer our congratulations, and honor the day by unfurling the "Flag of the Rising Sun," and praying that her age may continue through a thousand years. It is too old a metaphor to compare our wish that her age may continue as long as the pine (matsu-no ki), or the bamboo (chiku), or the stork (koguru), or the tortoise (karne). We desire her life to be as pure and bright as the sun or moon when not crossed by clouds, and as lasting as heaven. If it were not for her interest and help the cause of education and humanity would perish. I am forgetting the lowliness of my rank when I speak these words, and am as the cuckoo (hatagisu) that cries to the cloud that passes far above it. Oh, happy day! Oh, noble day!

Taken from the "Shiuri No-Kagami."

H. J. RHODES.

A VIRGINIA LETTER.

I desire to say a word to the brotherhood at large and the dear children of the "Mission" especially. I have just closed my labors for the year as children's missionary, and wish to tell all who have sent their pennies, dimes, and dollars of the good that has been accomplished by their gifts. I have preached over 200 times in my mission field, besides outside preaching. I have seen 47 dear ones brought to the Savior's fold in my labors, ranging in age from eight years up to 69. I wish I could tell you of the many beautiful baptismal seasons we have enjoyed—one especially, where three dear little mission girls, aged nine, ten, and twelve years, were led down into the water and buried with their dear Savior.

Your humble missionary has had the great pleasure of seeing one new church-house completed, and securing dear Bro. J. J. Summerbell to dedicate it free of debt; and also we can see the walls on which our beautiful temple at Leakaville will soon be erected. Here we have some good mission workers, both "Foreign" and "Home." Sister Barbara Short is our foreign mission collector, and has her heart in the work. This is also the home of our young mission worker, Master Harry Huntsberry, and his dog Bundy. I will write to the children something more about Harry and his dog some time. Here we had a grand time with the children on the fifth Sunday in June, Children's Day, and broke the best record of the past. The exercises were excellent. Sister Correlia Rogers won the missionary's prize (a Bible) by her success in collecting money, though every one of the collectors did most excellent work. We had our last quarterly meeting and communion July 19th and 20th, and received one dear sister into the church. Oh, how joyful a sight it was to see her two young sons and two daughters extend to her the hand of fellowship! This service closed my labors with my present pastorate, except at Ingham, where we will have Children's Day August 3d. The churches at Ingham, Leaksville, and Bethlehem have extended me a call to serve them the coming year, which I will probably accept provided two others, Antioch and Linville, unite in the call; otherwise I will be open to engagement after August 15th. May the Lord direct them in the choice of a pastor, and I in the acceptance of a field of labor.

The people of Virginia have ever been noted for their hospitality, but of a truth I can say, "the half has never been told." Such earnest attention to the preached Word, such kind ministrations of love as they have uniformly shown me, have endeared them to me, and to say farewell to them would indeed be to me a sad word. They have among them some very successful workers, both in the Sunday-school and the church; one at least of whom ought to be in the ministry. May the dear Master deepen the impressions upon his heart into "Woe is unto me if I preach not the Gospel!" The field indeed is white, but the laborers are few. There are but few conferences among us that are as weak in ministerial numbers, and yet but few that have as finely educated and able a ministerial roll. Revs. G. W. Brown, of Grove Hill, and John Tamkin, of Edith, are public school-teachers, and rank as among the foremost in the profession. Rev. J. W. Dofflemyer stands in the front rank as an earnest, eloquent, and successful pastor; and as a revivalist he has but few equals. If there are others on their rolls I am not acquainted with them; but I think these are all they have. Several of the churches have been without pastors this year. At my mission appointment in Rockingham County I have received one or more into the church or baptized one at nearly every visit the present year.

In conclusion I desire to say to my dear friends in Virginia who may read these lines, I appreciate your kindness to me and cherish your love. I remember your sympathy, and shall ever treasure in my heart the precious thought that when we are done with this world of sorrow and care we shall meet with Jesus and all the blood-washed throng to spend eternity in praising Him who died that we might live. There may I at last meet all those dear converts who have confessed the Savior during my labors among them. This shall be my daily prayer.

D. A. BARNEY.

Marriages.

RIGGLE — GANGER— Married, at the residence of Charles Riggle, near Woodington, Ohio, July 27, 1890, by C. W Heoffer, Edward Riggle and Frances Ganger, all of Darke County, Ohio.

GREENLEE—MAZE — Married, at the residence of A. J. Wiggins, Danville, Ohio, July 6, 1890, by Rev. C. P. Wiggins, Samuel Greenlee and Miss Cora Maze, all of Gallia County, Ohio.

Obituaries.

MRS. VENE KELLER, a faithful member of Grace Christian Church, died at her residence in St. Johnsville, N. Y., July 27, 1890. Funeral sermon by
G. W. MORROW.

ARTHUR SEAMAN, son of Mr. and Mrs. A E. Seaman, died in St. Johnsville, N. Y., July 18th, aged 4 months. Services at the residence. Sermon by
G. W. MORROW.

JACOB N. WISMER was born March 29, 1815, and died June 16, 1890, aged 75 years, 2 months, and 19 days. Services held in the Carversville Christian Church. Sermon by J. H. FRENCH.

JOHN T. PRICE died at his home, near Point Pleasant, July 3, 1890, aged 75 years, 10 months, and 4 days. Funeral services were held in the Carversville Christian Church. Sermon by
J. H. FRENCH.

HANNAH HECK died at her home, near Nashville, Darke County, Ohio, July 17, 1890, aged 59 years and 22 days. Services held from the U. B. Church at Nashville; sermon by the writer, assisted by Rev. H. Lott. C. W. HEOFFER.

HIRAM ALLEN died July 17th, at his residence in St. Johnsville, N. Y. Mr. Allen had been sick for some time, but his death was a shock to this community. Sermon by the writer, and additional services by the A. O. U. W. Interment at Ephratah. G. W. MORROW.

ELIZABETH PLESSINGER died at the home of her son, Warren Plessinger, three miles northeast of Ansonia, Ohio, July 16, 1890, aged 79 years, 2 months, and 23 days. Funeral services held from the Christian Church in Beamsville; sermon on the occasion by the writer, assisted by Rev. H. Lott. C. W. HEOFFER.

CHARLES SUMPTION died June 6, 1890, aged 62 years, 11 months, and 10 days. He said that he was ready and waiting to go home. He was a comrade of the G. A. R. and a member of the Nottingham (Ind.) Christian Church. He was a soldier in two wars—the Mexican war and the late war. Sermon by Elder John A. Coons.
WM. G. ADAMS.

DEACON L. W. PROPER died at the residence of his daughter, in Moravia, N. Y., June 21st, at the age of 90 years. He was one of the first members of the Christian Church at Searsburg, N. Y., and has for many years held his place, and in all these years has been an honor to the church and to the cause which he espoused. Warm, earnest, zealous, always at his post, he was faithful to the end. We shall miss him very much.
W. O. CUSHING.

MARTHA WILKINS, daughter of William and Susanna Wilkins, was born November 30, 1817, in Bradford County, Pa., and removed with her parents to Darke County, Ohio, in the year 1837. She was married to Samuel McLaughlin February 17, 1846, and from this union there was one child which preceded her to a better clime. Her husband died January 3, 1857, and in 1860 she was married to Young F. Coppess, and toiled with him until January 20, 1890, when the death angel came and summoned her to a realm beyond this world of mortal strife, where the wicked cease from troubling and the weary are at rest.
MARGARET A. WILKINS.

HANNAH P. HARTER was born in Miami County, Ohio, January 17, 1822. She was married to Silas Mills for her first husband, and to this union there were born seven children, two of whom, together with the husband, preceded her to the spirit world. December 4, 1862, she was married to Mr. Wesley Biner, they living together as husband and wife 28 years, 8 months, and 18 days. She died July 23, 1890, aged 68 years, 6 months, and 6 days. In early life she was converted from sin to God, and united with the Christian Church at Jennings Prairie, living as one of its faithful members for a number of years. After moving to Spencerville, she, with her husband, united with the Spencerville Christian Church, of which she remained an honored member until death. Her last days, though full of suffering, were calmly and peacefully spent in soul communion with her God, and with the Christian hope and the Christian reward she passed from the farewells of this life to the welcomes of that which is to come. The funeral services were conducted by the writer at the Christian Church at Spencerville, Ohio, after which the remains were interred in the cemetery south of town.
C. J. HANCH.

MARGARET BARNETT was born July 27, 1828, and died May 18, 1890, aged 61 years, 9 months, and 21 days. She was married to Robert B. Barnett July 20, 1848. To this union were born seven children, all of whom survive her. Sister Barnett joined the church at Mt. Zion when quite young. She lived a consistent member of this church until after her marriage when she again joined with the church at Dodsonville. At the time of her death she was a devoted member of the Christian Union Church at Allensburg. She died in the full triumph of a living faith, and was perfectly resigned to take her departure, being satisfied that she was going home to rest. Services were conducted by Rev. A. T. Cunningham in the Christian Union Church at Allensburg; interment in the Mt. Zion Cemetery.
A. T. C.

SARAH HOPE was born in Prince Williams County, Virginia, March 17, 1801. She was married to James E. Wilson in 1819, and in 1837 they moved to Perry County, Ohio. She died at her home at Sulphur Springs, Ohio, July 17, 1890. Thus is another landmark gone; another aged pioneer passed peacefully to rest. She was the mother of ten children, four of whom, together with her husband, have gone on before. She leaves an aged sister, six children, thirty-five grandchildren, and sixty or more great grandchildren, with a host of loving friends, for Grandmother Wilson was only known to be loved. No wanting ones could say she took them not in. The most interesting and comforting fact that can be recorded of a departed mortal may be alleged of her—she died in the fullest confidence of an immortal life, with no shadow of doubt that an impending state of future happiness was hers. She was a widow for forty years, was blind for about four years, and confined to her bed for seven months; yet always cheerful, and had a kind word for all. She was fully prepared to meet her God. She united with the Christian Church in her early life, and only waited her Savior's call to come up higher. Thus it is—one by one they pass away. R.

DEACON JACOB SWOPE died at his home in Tate Township, Clermont County, Ohio, June 23, 1890, aged 72 years, 4 months, and 12 days. March 17, 1842, he was married to Delilah Keithler, from which union five children were born, three of whom survive. Bro. Swope joined the Methodist Episcopal Church in about his 21st year, but in a few years, being dissatisfied with some of the usages of the church, and desiring a broader fellowship, he joined the old Salem (now Point Isabel) Christian Church, where he was a faithful and efficient member until 1876 when he and his wife were, at their own request, dismissed by letter to Antioch Christian Church. Here he spent the remainder of his life. Soon after coming to Antioch he was ordained to the office of deacon, which he filled very creditably and to the entire satisfaction of the church. Bro. Swope was always an earnest worker in the Sabbath-school and prayer-meeting, and seldom, if ever, was his seat empty at any service or meeting of the church when circumstances would permit him to be present. He gave liberally and cheerfully of his means to support the various interests of the church. He was a constant reader of the HERALD, and a firm believer in the principles of the Christian Church. The church at Antioch has lost one of its most reliable and useful members, and well may mourn the loss of one so worthy. Services were conducted by the writer, assisted by Bro. C. L Singer.
R. H. MCDANIEL.

CAROLINE M. DAVENPORT, wife of Samuel B. Davenport, died at Quaker Street, New York, June 16, 1890, in the 57th year of her age. She was confined to her room several weeks, and suffered intensely with that dread malady, cancer. Her gentleness and patience during her sickness were evidenced by all who saw her, and gave added assurance that she rested in the arms of Him who calms the troubled sea. She had many years been a follower of Christ, and first united with the Baptist Church, but afterwards, moving to Quaker Street, she united with the Christian Church of that place, and to the day of her death lived a most devout Christian. She was a woman of more than ordinary ability, and will be greatly missed, not only in her home and in the society where her sweet disposition, unselfish care, and ever-open hand endeared her to all, but also in the church and Sunday-school, where, by her character, presence, counsel, and Christian labor, she brought great helpfulness to the church, and honor to herself and the cause she so delighted to serve. While she would have gladly remained with the loved ones—husband, daughter, son-in-law, and all—she was perfectly resigned, and spoke to the writer of the departure and separation with the composure witnessed only in those who have builded upon the Rock, whom the storms and rising tide of death can not remove from the everlasting foundation. She fell asleep in Jesus and sweetly rests in him, with the assurance, as she said, that "the separation will not be long."

May the loving Father comfort and sustain the bereaved, and, united, bring all to the prepared home at last. Funeral services on the 18th by the writer.
P. COUCHMAN.

REV. GEORGE H. HEBBARD.

After a brief illness Rev. George H. Hebbard passed in tranquil triumph from the earthly to the heavenly life at his late residence in Lakeville, Livingston County, N. Y., July 12, 1890, aged 63 years and 8 months. Bro. Hebbard was born in Connecticut November 12, 1826. He was ordained a minister of the Christian Connection at Lakeville, N. Y., in 1849. Here also, in 1850, he was married to Miss Huldah, daughter of Deacon Wm. Bryant. Three children blessed this union, one of whom, the eldest son, remains to comfort his bereaved mother. Although Elder Hebbard's labors were abundant and largely blessed, they have been confined to a comparatively limited portion of the State of New York. If memory serves me faithfully, his pastoral labors (and he has had pastoral care for nearly all the years of his ministry) have been enjoyed by only four of our churches—Lakeville, Arcadia, Riker's Hollow, and Springwater. His intense love of home, his unusually pleasant domestic and social relations, with the ambition he had to bend his efforts to building "over against his own house," deprived the brotherhood at large of the pleasure and profit of an acquaintance with him. From his ordination until his decease he was an active and honored member of the New York Western Christian Conference. He attended and enjoyed the recent annual session of this body, taking his accustomed place and part in its deliberations. Although there was a noticeable appearance of debility in his condition, he took the hands of his brethren with hearty grasp and claimed to be in usual health. By his Christ-like spirit, his manly dignity, his executive force and ministerial ability, he has monumented himself in the hearts of all who knew him. He was a firm believer in the Christian denomination and a sturdy defender of its claims and purposes. He was loyal to all its interests, jealous of its honor, and unremitting in his efforts for its success. Truly Bro. Hebbard was an able minister of Jesus Christ. His conceptions of divine truth were broad and consistent, his opinions always clearly defined and efficiently championed. Possessed of large individuality, he walked in the leading strings of no man, but stood for the truth, as God gave him to see the truth, though he stood alone. He was an able reasoner, logical rather than sentimental, philosophical rather than sensational. In the pulpit, or on the rostrum, or at his hearthstone, he was always impressive and convincing. In his inspirational moments his eloquence was almost irresistible. Services were held at his late residence and from the church at Lakeville, Rev. J. D. Childs giving the discourse, which was eminently able. He was assisted in the services by Rev. J. W. Lawton, Rev. S. Brate, and Rev. T. Davis, pastor at Lakeville. It was a solemn and affecting service, deeply impressing all with the truth that "We are gathering homeward one by one." May God's tender benedictions be with the heart-broken widow and son. J. W. LAWTON.

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Gleanings from the Field.

NEW YORK.

South Valley.—The Otsego and Delaware Counties' Quarterly has just closed a very spiritual session held August 2d and 3d, at the First Christian Church located on "Christian Hill." There were 16 ministers in attendance, among them being Rev. S. M. Cook, a former pastor, now of New York City. The quarterly was preceded by a very interesting and it is hoped profitable session of Sunday school institute on Friday afternoon and evening. The preaching at the quarterly was done by Revs. R. W. Van Dyke, of West Laurens, Geo. Young, of Carlisle, Thos. Taylor, of South Valley, and S M. Cook, of New York City. The last two named preached on Sunday in the grove. All the preaching was of a high spiritual order and well received. One expressed a desire to begin a Christian life. Space in "the Field" will not permit us to speak in detail of the many rich spiritual words that were spoken. May God bless and prosper this church on "Christian Hill." It is the pioneer church in Otsego County. We raised for the "Children's Mission" $3 75, and $13.58 for the New York Eastern Conference Mission Fund.—J. M. LOVEJOY, Sec'y, August 4th.

Clarendon.—August 2d, at the home of Mrs. S. J. McCarn Craig, M. D., Rochester, N. Y., we witnessed the marriage of Adelaide Churchill Craig to Harry Snyder, Ithaca, N. Y. On account of the illness of Mrs. Craig there were no invited guests. The wedding company, therefore, was not large. The Craig children were present, except Moses, who is in the West doing botanical work for the Illinois State University. Rev. S. Q. Helfinstine, the beloved pastor of the Parma Christian Church, and husband of Lulu Craig, united the pair in marriage. We need not say that Adelaide bore herself on this occasion with modest dignity and gracefulness, for all who know this second daughter of Austin Craig, D. D., know of her ladylike deportment at all times, that she is a young woman of rare gifts of mind and grace of manner. We have met the bridegroom several times, and from the first were very favorably impressed. Mr. Snyder is a worthy, finely educated young man. He occupies an instructorship in chemistry in Cornell University; he is also chemical analyst on the New York State Board of Health. We know the congratulations of our people and of many friends will follow them to their home in Ithaca. May heaven's choicest blessing and benediction rest upon these, our young friends.—E. BOLLEY.

Castile.—The Silver Lake Assembly, on the east shore of Silver Lake, now closing its session of 25 days for 1890, has been one of success, a larger number of people gathering to this place of summer resort than on any former occasion. The Temperance Assembly commenced its session of 10 days on the 8th, with some new speakers, in connection with the old, on the program. But while so many meet in joy and gladness on the shores of Silver Lake, sometimes joy is turned into sorrow, as in the case of the drowning of one W. P. Ayers, of Bradner, Wood County, Ohio, August 4th. He was alone in a sail-boat, spinning across the lake; when near the opposite shore the boat was capsized, and he went down in 20 feet of water in sight of his wife and friends. This is the second one drowned this season.....We had occasion to visit Portage Bridge and Falls with some new-found friends. Here we find beauty and grandeur combined in God's handiwork, and here, too, we find the outcome in the ingenuity of man, in the erection of the iron bridge—looking almost as frail as a spider's web—on which such ponderous loads pass over with the iron horse, subject to his direction. Our friends expressed themselves well repaid in a brief visit to this place.....Mrs. William Post, so long confined to her bed by a broken limb, with the aid of good help has been transferred to the chair. The Lord be praised for his goodness!—E. P. PHELPS.

Randall.—Three months have passed since my companion and myself came to labor among this people in the cause of our common Master, and as the days go by we are constrained to say, "Our lines have fallen in pleasant places." On the evening of June 19 h the church held a strawberry and ice cream festival, and at the close they presented the proceeds (about $30) to their pastor. Last evening the church and its friends gave a reception to myself and companion in the parsonage, and during the pleasant evening the ladies of the church presented us with two beautiful upholstered spring rockers and an elegant couch, and besides we were the recipients of over $7 in cash. These kindly acts draw our hearts very close together; but while we rejoice in these manifestations of kindly feeling, we also rejoice with untold joy over wandering ones coming to the fold of Christ. Two have risen for prayer in one prayer-meeting, and on Sunday, July 6th, the writer gave the right hand of fellowship to one young lady. The Wednesday evening prayer-meetings were largely attended, from 20 to 50 being present, and the spirit is the spirit of Christ. Our Sabbath day services are very largely attended, both morning and evening, the house being quite filled. On July 20:h we held our Children's Day service and took up a collection of $8 for Home Missions. There is the prospect of a great and glorious work being done here in the name of our Savior. Brethren, pray for us that the promised blessing may be ours. —J. P. MARVIN, August 1st.

Charleston Four Corners.—The Otsego and Delaware Counties' Quarterly, preceded by a Sabbath-school institute, has just closed at Christian Hill. Twelve churches constitute this organization, with 16 ministers present. Preaching was done by Revs. M. Van Dyke, Young, Taylor, Cook, and the writer. Services were held in the grove on Sunday, with a large attendance. Rev. Thomas Taylor occupied the platform in the morning. Except a few useless excuses to begin with he was really himself, and earnestly and clearly set before the congregation the urgent necessity of such a change as to give us a knowledge of God in the heart and life of the disciples of Jesus. Rev. S. M. Cook, formerly a Christian minister in the Hartwick Church—now an Episcopal minister in New York—drew out a large congregation of hearers. None were disappointed in his efforts. After half a score of years in mission services in the metropolis, he comes to us again, strengthened and enlarged in experience, rounded out in real manhood and practical work, and a very able and clear expounder of the Word of God. We rejoice that he is not ashamed to call us brethren; that while he is far advanced in literature, culture, and general usefulness, he hangs to the root of the spiritual life, and with remarkable persuasion and power urges all to secure a life in Christ. Many of the hearers had reached their homes when the earth was visited with the long-expected showers. So may the showers of Divine grace visit all the churches and the cause of Christ be largely extended. What a blessing are these quarterlies! They arouse and convict and save souls. God continue to bless this and all other quarterlies! Rev. J. P. Topping preached on Sunday evening to good acceptance. The appointed speaker divided his time, three ministers preaching alternately on "What is Man?" The attendance was good and the reception large. Best of all the speakers and sermons were so harmonious that certainly three decided to begin at once the Christian life. It was a meeting in all respects fully appreciated. All will rejoice to attend again at Christian Hill.—A. A. LASON.

OHIO.

Levanna.—I baptized four happy young ladies at Bethlehem yesterday, August 3d, in the presence of a large and solemn audience, and will administer the ordinance at the same place in two weeks, when it is expected that 12 or 15 persons will receive the rite. I expect to baptize a goodly number at Fairview next Friday, August 8th, at 4 P. M. I will also baptize at Pisgah on August 24th. Thus there seems to be a good degree of encouragement for me in the bounds of my pastoral work. To see January converts following Christ in August, is encouraging.—J. P. DAUGHERTY.

Covington.—The corner-stone of our new church edifice was laid with appropriate services on the 30 ult., Rev. T. M. McWhinney, D. D., of Marion, Ind., delivering the address. He was at his best. It was a masterly effort and highly commended by all present, being the largest attendance we ever witnessed on such an occasion, 18 of our ministers being present. The Christian Church in Covington was organized in 1837, with seven charter-members, three of whom are living. Grandmother Worley, now in her 95th year, was present, and enjoyed the services. This is the third house of worship erected on the same ground, enlarging each until the present one is 60 by 100 feet, with modern improvements in symmetrical appearance and also in seating capacity. In the evening at eight o'clock we assembled again at the foundation, having a temporary floor and seats, and being a beautiful moonlight evening Bro. McWhinney preached to a congregation of more than three hundred people. We all felt that it was a day well spent in work for the Lord. The ladies of the church prepared a dinner in Armory Hall for the benefit of the church, and realized $131 net proceeds. The deposits in the corner-stone were numerous and appropriate, and the entire exercises of the day were satisfactory and profitable.—W. T. WARBINTON, Pastor.

MICHIGAN.

Portland.—Bro. C. I. Deyo will excuse me, I am sure, for giving to the public the following from a private letter: "I am well, preach three times on Sunday, teach a class in Sabbath-school, and never felt more like devoting my strength to the Master's cause than now." May showers of blessings rest upon our brother and upon the cause in Oxford!.....The M. E. Church in this village is assessed for benevolences as follows: Missions, $106; church extension, $23; Sabbath-school union, $5; tract cause, $5; freedman's aid, $23; education, $12; Bible cause, $6; conference claimants, $56; bishops, $19; total, $253 for this year. Minister's salary, including parsonage, $1,000.—D. E. MILLARD.

INDIANA.

Mellott.—August 1st was a sad day for the church members at Mellott, as they gathered to pay the last tribute of public respect to our dear Bro. Charlie Ogle, son of our venerable Deacon David Ogle. The world stands with bowed head when a great dignitary passes away, but it often occurs that those less pretentious are not appreciated as they should be while living. We remember "Charlie" as the student in the years a-gone. He was an untiring Christian worker, and had no sympathy with formalism.—R. H. GOTT, August 2d.

Graysville.—Those interested in the Western Indiana Christian Conference have no doubt read the secretary's notice of the same. Conference will assemble at Mellott, Fountain County, Ind., Tuesday, August 19th, and continue until the following Sunday. Mellott is a nice little village. The church is about 100 yards from the depot of the Toledo, St. Louis & Kansas City R. R., on which we have applied for rates from Marion, Ind., to Charleston, Ill. Brethren and ministers from a distance are cordially invited to meet with us and the church. Elder A. J. Akers, pastor, and vice-president of the conference, will be happy to entertain all visitors most cordially. We also are pleased to call the attention of the time of the Southern Indiana Christian Conference, which will assemble with the New Liberty Church, near Cynthiana, Gibson County, Ind., Thursday before the second Sunday in September. Will not the laity and ministry give this conference their presence by visiting with them the coming session, and enjoy a beautiful country and the hospitality of a most excellent people? A cordial invitation is extended to all. Stop at Cynthiana.—JOHN T. PHILLIPS.

Urbana.—Another year's work is recorded, and I am glad to report it a success. It has been my pleasure to receive 150 precious souls into the fold of Christ during the past year. I have been engaged in the ministry four years, but have now resigned my work in order that I may pursue a course in Union Christian College, Merom, Ind. I feel the need of a better education, and God being my helper I am going to obtain it. To sever my connection from my dear churches is not an easy thing to do. It has cost me many prayers and tears, and yet I trust it will result in good. I want to digress enough to say that we as a Christian denomination or people *must* go up to a higher plane of intellectual living. We *must* educate if we expect to gain our rightful place in the world. For my ministerial brethren of Eel River Christian Conference I have the kindest words and purest love. May God's blessings be upon all, and for the present I tender you an affectionate good-by. To all of my many friends, and especially to the precious ones that I have pointed or led to Christ, I remember in my secret devotions, and would be pleased to hear from you by letter and assure a kind reply. To the many churches that have extended me calls to labor with them next year, I gratefully acknowledge your kindness, and trust I may in the future comply with your requests. May God be with you all. To the editor of the HERALD (dear Bro. Watson), who has so kindly given room in the HERALD for my articles, together with the many pleasant words spoken to others concerning me, I can not refrain from extending to him my *fervent* thanks. Trusting that I may have the benefit of your prayers while at Merom College, I remain your fellow-servant. "Now the God of peace be with you all. Amen."—R. L. AMBER.

ILLINOIS.

Danville.—If nothing happens the church edifice at South Prairie will soon be completed.....Bro. Patterson reports the services at Bethel as the best of all in spirit and attendance; also, had communion services. Well may he say that is a grand people!.....The grove-meeting of Bro. Snyder's was a complete success. Prof. Nabors, with his great choir of young people, rendered grand services in song, and Bro. Patterson excelled himself in preaching.....Our services at Muncie were impressive, being our last, and as the great congregation extended to us the hand of God-speed, and we heard the prayers for our success in the great future, we felt that all clouds of fear should be dispelled and we should move courageously forward.....When this reaches you, dear reader, we, as a conference, will be in session..... Bro. Martin reports a profitable and pleasant service at Fairview.....There was a festival at Muncie last night.—G. W. DRAPER, August 9th.

KANSAS.

Coyville.—We have a few members here at this place, but no organization. We have a Christian Union Church here.....Kansas at present is agitated over the whisky question, nearly all the towns having original package houses. I am at present engaged in delivering lectures through the state on the subject of prohibition. If any church desires the lecture they can address me at Coyville, Kan.—T. J. JACKSON.

Madison.—The churches of Mt. Zion and Lane are beginning to make arrangements for their pastor the coming year. They say they can not afford to do without regular preaching, if times are hard and a failure of the crops.....Last Saturday Bro. and Sister Anderson, of Mt. Zion, were called over to the Valley to see a niece (Emma Armstrong) who was very sick. We hope she may soon recover.....Last Friday the writer was called to preach the funeral sermon of the youngest child of Bro. and Sister Furness, living about 15 miles northwest of Madison. May God sustain the family in their bereavement.....The dry weather still continues. There can not be more than one-fourth as much corn raised in Kansas as there was last year, and there will not be more than one-third as much hay as last year.—J. S. MASTERS, August 6th.

Polo.—This church is located on what is called Dutch Creek, Cowley County, and was organized by Elder Mizener. I have been trying to preach to this congregation the past year. We have a large and growing congregation, with a membership of 38, and a good class of people that seems to be in sympathy with our work, but like most of our Western country, a mixed multitude of religious opinions; and as our own members are mostly financially poor and can not pay much for a preacher, and as I have to go 50 miles, it takes all to pay expenses, and the biggest part of that is paid by members of other denominations. We observed Children's Day with appropriate exercises. The committee on program prepared a good program, which was well rendered. The young people proved their real taste by decorating the house and preparing an arbor without for the many that could not get inside of the building. The collection amounted to $4. We are praying that God may bless the little vine here.—J. W. KINNEY.

Lincoln.—The trustee of Kansas Christian College, next younger than Bro. Ellis, is Rev. I Mooney, over 70 years of age, an ex-teacher of many years experience in Ohio, and now thoroughly westernized. He organized the Christian Church at Towanda, Butler County, and represented that county in the legislature. His varied experience as teacher, legislator, and Gospel minister, caused the conference to give him the presidency of the board of trustees. His proved fitness caused his re-election. As a prayerful and earnest laborer for the success of our college none need fear his fidelity, for he pays the interest on his college paper with promptness. The soliciting agent, Rev. J. A. Cleveland, though younger than some of the members of the board, has passed his boyhood, as he was born in Vermont in 1821. By inheritance he has many Yankee traits of character that are revealed in his tenacity of purpose, which never loses sight of the object desired, and in the promptness with which he executes his purposes. He brings not only good will, tact, and energy, but material aid. Send for a catalogue.—THOMAS BARTLETT.

Haddam City.—"Are these things so?" In a book of nearly 800 pages—title, "Christianity in the United States," by Daniel Dorchester, D. D., and published by Phillips & Hunt, of New York, page 425—I find the following: "But no religious newspaper was published in America, and probably in the world, until January 3, 1816, when the *Boston Recorder*, a Congregational (orthodox) paper, was first issued." Are these things so? if they are, then please let us know the facts.....The prospect for a corn crop is very discouraging to the farmers in this part of the state, and perhaps nearly all south and west of here, on account of dry weather and hot winds. All the early planting is past redemption, let it rain ever so much. If we could have good rains within a few days, the late planting will make some corn. Perhaps there never was a time in the history of Kansas that so many people were discouraged as at the present time—oats and wheat not over one half a crop, but few potatoes or vegetables of any kind, and the hay crop almost an entire failure.....Elder Bushong is holding the fort at the Pleasant Valley Church in Clay County, and the Meredith and Nelson churches in Cloud County. Elder T. C. Benson is preaching for the Burr Oak Church in Jewel County. Elder E. Thornburg is preaching for the Olive Bethel Church. Elder Henry Dexter is preaching again at the Pleasant Hill Church in Smith County, and at the Ash Creek Church in Jewel County, a part of the time. So between them they are holding the fort at Ash Creek.—J. G. MERRITT.

PENNSYLVANIA.

Purcell.—On March 8, 1890, Bro. A. R. Garland—a young man of sterling worth and intrinsic merit—began a series of meetings with the old Pleasant Grove Church in Fulton County. When he began everything seemed adverse, the church cold and indifferent, and no one had any hope of success. There had not been a particle of success here for a term of years, but notwithstanding the unfavorable outlook Bro. Garland set up his banner in the name of the Lord. The result was that was one of the best meetings held for years. The church has donned a new life with accessions at almost every meeting until 18 have joined the church, 12 have been baptized, and still others to follow. Bro. Garland has charge and is wielding a wonderful influence for good. Thank God that the young are coming to the front!—W. A. DOFFLEMYER.

VIRGINIA.

Leaksville.—The first Sunday in August was one of great enjoyment to me as I was privileged of attending Children's Day at Ingham, which I think was a grand success, considering the short time for preparation. The little girls especially deserve praise for their nice recitations and activity in gathering dimes, as do also the young ladies. The amount collected was $10 37. Bro. John Tamkin was present, and gave an interesting talk on Sabbath-school work and its history. .....Our last quarterly meeting at Leaksville was an active one, on the third Sunday in July, with one addition. The financial report of the steward was gratifying, as it was far ahead of last year. Yet improvement is desired, and the following resolutions were adopted since:

WHEREAS, In view of the many plain statements of the New Testament, in regard to our duty (as well as our privilege) to contribute to the spread of the glorious Gospel; therefore,

Resolved, 1. That it shall be the duty of the stewards of this church to see that every member belonging to this organization gives, if possible (or otherwise when not in reach by personal visitation or request, by mail), a regular, stated sum for the maintenance of the preaching of the Gospel among us.

2. If any member of this church shall refuse to help bear the burden of the Gospel support it shall be the duty of the stewards to report all such members to the pastor and deacons for admonition and instruction in regard to the Bible requirements, at least 15 days before the next quarterly meeting. (II. Corinthians 8th and 9th chapters.)

3. And if such members refuse to comply with their shepherds requests their names shall be presented at the next quarterly meeting following, for such action as the church shall feel justified in taking. But nothing herein mentioned shall apply to any members who are unable, through sickness or any other cause, to contribute to these ends.

—GEORGE W. ROTHGEB, August 3d.

WEST VIRGINIA.

Five Mile.—In February, 1889, we organized a Christian Church in Mason County, under the labors of Bro. Fierbaugh, with 68 members. We have built a churchhouse, and are going to organize a conference and dedicate our church in September. There are four counties that have Christian churches organized—Mason, Putnam, Kanawha, and Fayette—that are going into the organization; also, some Baptists are going in with us for lack of strength to sustain themselves. Our meeting is to commence on Thursday, September 25th, and continue over Sunday. We are expecting some good meetings and especially good preaching. Will all who read the HERALD pray that the West Virginia Conference may be a blessing to the Christian Church in the hills and valleys of West Virginia?—T. THOMAS, Sec'y.

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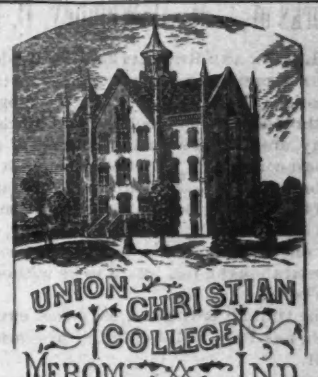

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Conference Notices.

MIAMI OHIO.

The next annual session of the Miami Ohio Christian Conference will be held at Jamestown, Ohio, commencing on Saturday, August 30, 1890, at 10 A. M., and continuing until the following Wednesday. As this is census year and Quadrennial year, churches and Sabbath-schools will see the necessity of having their reports made with great care. The conference fund should be at least $30 more than it was last year. The usual arrangements for reduced fare will be made with the railroads. Any church or minister not receiving blank report by July 15th will notify the secretary at Northville, Ohio. C. W. CHOATE, Pres't.
N. DEL MCREYNOLDS, Sec'y.

OSAGE.

The next annual session of the Osage Christian Conference will be held with the Christian Church at Monegan School-house, St. Clair County, Mo., commencing on Thursday at 10 A. M., August 21, 1890. The nearest railroad point is Appleton City, on the M. K. & T. R. R., about six miles northwest of the school-house. Let each church send a full delegation. Remember the conference funds.
P. CHANCELLOR, Clerk.

OHIO.

The 33d annual session of the Ohio Christian Conference will be held with the Fallen Timber Christian Church, Scioto County, Ohio, commencing Thursday, September 4, 1890. All ministers are expected to be present at 2 P. M. Those coming by rail will get off at Lucasville, on the Scioto Valley Railroad. There will be conveyances at the depot to accommodate those coming by rail.
JAMES MOODY, Sec'y.
Waverly, Ohio.

WESTERN INDIANA.

The Western Indiana Christian Conference will meet in annual session Tuesday, August 19, 1890, at 2 P. M, with the Mellott Christian Church, Fountain County, Indiana, on the T., St. L. & K. C. R. R. There will be an effort made to secure special rates over the railroad. A cordial invitation is extended to neighboring conferences and ministers to be present.
J. T. PHILLIPS, Pres't.
J. D. THOMAS, Sec'y, Whitlock, Ind.

MERRIMAC.

The next annual session of the Merrimac Christian Conference will be held with the Christian Church at Belmont, Belknap County, N. H., commencing Thursday, September 25, 1890, at 2 P. M. and continuing over the following Sunday. Churches and Sunday-schools please forward their reports to the secretary at least ten days before the date of the session of conference. W. S. MORRILL, Sec'y.
South Danbury.

OHIO CENTRAL.

The 42d annual session of the Ohio Central Christian Conference will be held with the Christian Church at Watkins, Union County, Ohio, beginning Tuesday, August 19, 1890, at 10 A. M. All persons coming by rail will be met by conveyances Monday afternoon and evening at Ostrander. Those expecting to arrive later than Monday evening should notify Bro. S. A. Caris, Summerford, Ohio. Those coming by private conveyance will go directly to the church, where they will find Bro. S. A. Caris any time after Monday noon, who will arrange for their entertainment.
C. A. WILLIAMS, Pres't.
J. W. WATSON, Sec'y, Marengo, Ohio.

MISSISSINAWA VALLEY.

The 23d annual session of the Mississinawa Valley Christian Conference will meet with the Christian Church at Asberry's Chapel, seven miles northwest of Montpelier, Wells County, Ind., on Wednesday before the fourth Sunday in August (20th), at 7 P. M. Any wishing to come by rail will get off at Montpelier.
J. B. HEAVILIN, Sec'y.

NORTH MISSOURI.

The 24th annual session of the North Missouri Christian Conference will be held with the church at Black Oak Grove, Grundy County, Mo., September 18, 1890, at 9 A. M. Those coming (by rail) from the east or west will stop at Gault; those coming from the north or south will stop at Laredo. Conveyances will meet all trains that carry passengers at the above-named stations on Wednesday, September 17th. We hope that all the churches will send delegates, and that the ministers will all be present at the opening session. A cordial invitation is given to the ministers and churches of other conferences.
C. DEWEESE, Sec'y.
Indian Grove, Mo.

NEBRASKA.

The 15th annual session of the Nebraska Christian Conference will meet at Maple Grove School-house, Polk County, Nebraska, on Thursday, September 25, 1890, at 10:30 A. M.
MILO A. WILSON, Sec'y.

OHIO EASTERN.

The next annual session of the Ohio Eastern Christian Conference will convene with the Mt. Zion Christian Church, Hocking County, Ohio, on Thursday, August 21, 1890, at 2 P. M. A full attendance of ministers, and a full representation of churches is desired.
G. W. WILCOX, Pres't.
E. E. MCCASLIN, Sec'y.

ERIE.

The 59th annual session of the Erie Christian Conference will convene at Beaver Center, Crawford County, Pa., on Friday, September 26, 1890, at 10 A. M. Visitors and delegates who come by rail will leave the train at Springboro Station, on the E. & P., where they will be provided with conveyance to Beaver Center. Sunday-schools are requested to forward their reports to T. M. Ryan, Fairview, Pa., as early as September 1st.
MYRON TYLER, Pres't.
HERMAN ELDRIDGE, Sec'y.

SOUTHERN INDIANA.

The next annual session of the Southern Indiana Christian Conference will be held at New Liberty Church, Gibson County, Indiana, three miles east of Cynthiana, Ind., commencing at 2 P. M., on Thursday before the second Sunday in September, 1890. Conveyances will be at Cynthiana, on Mt. Vernon branch E. & T. H. R. R., to meet all trains until Friday night. Those wishing to come later than Friday will please notify either the clerk or president. By order of the Executive Committee of the Southern Indiana Christian Conference, the following subjects have been assigned to each of the ministers respectively, to be preached during conference: J. T. Phillips, "The Final Triumph of the Church;" A. H. Bennett, "What is Kingdom of Christ? and Where is it Located?" J. D. Wiggins, "The Gospel Plan for Saving Sinners;" Thomas Sheridan, "The First Resurrection (Rev. 20: 6), what is it and when does it occur?" Rev. D. M. Shoemaker, "The origin and development of the Christian Church."
J. N. LINEY, Pres't.
R. C. CARTER, Sec'y.

SOUTHERN OHIO.

The next session of the Southern Ohio Christian Conference will be held in the Christian Church at Higginsport, Ohio, commencing on Saturday, August 23, 1890, at 10 A. M. The annual address will be delivered by Rev. A. S. Henderson, of Hamersville, Ohio. The various subjects will be presented by the secretaries as follows: Education, A. S. Henderson; Missions, J. P. Daugherty; Publishing Interests, C. L. Singer; Sabbath-schools, L. C. Cahall. Other subjects will be presented by committees and persons appointed by conference through its president. Ministers and church clerks not receiving blanks will notify me, and I will at once supply them. Rev. S. D. Bennett will preach on Friday evening preceding the opening and Rev. W. W. Bagly will conduct a conference praise meeting at 9 A. M. Saturday.
J. F. BURNETT, Sec'y.
C. W. GAROUTTE, Pres't.

RAY'S HILL.

The 45th annual session of the Ray's Hill (Pa.) Christian Conference will meet with the Christian Church in Buck Valley, Fulton County Pa., in accordance with its constitution, on Wednesday before the last Sunday in August (being the 27th day), 1890, at 2 P. M. Visitors from a distance will come via B. & O. R. R. to Hancock, Md., and by notifying Bro. Isaiah Lehman, Buck Valley, Pa., beforehand, will find conveyance to place of meeting. There will be a session of the Sabbath-school convention held during the above session of conference, and following is the program: 1. "The Relation of the Sunday-school to the Church," by W. A. Doffemyer; 2. "Interest of the Sunday-school in the Mission-work," M. D. Howsare; 3. "Fruits of the Sunday-school," by B. A. Cooper; 4. "Sunday-school Literature," by Isaiah Lehman; 5. "Sunday-school Collection and Cheerful Giving," by W. C. Garland; 6. "Home Study of Lesson," by A. R. Garland; 7. "Elements of Success in Sunday-school Teaching," by S. B. Carpenter; 8. "The Sunday-school the Nursery of the Church," by J. W. Troutman. The above are subjects assigned which will be opened by persons named and free for discussion by all interested. The exercises will be interspersed with vocal music, query-box, etc.
M. M. BOOR, Sec'y.
Buck Valley, Pa.

EASTERN INDIANA.

The Eastern Indiana Christian Conference will meet in annual session (52d) with the Sardinia Christian Church, Jay County, Indiana, on Tuesday after the second Sunday in September, 1890, at 2 P. M., sharp. Congregations as members of the conference are reminded of the annual collection for conference, missionary, and incidental funds, as pledges and wants are pressing in this direction, and you are urged to be prompt and liberal in response. The annual address will be delivered the day of the first sitting. For blanks address the secretary. The Board of Trustees will meet at the same place and date at 10 A. M., sharp. A quorum is expected. J. BYERLY, Pres't.
SAMUEL LONG, Sec'y, Versailles, Ohio.

DES MOINES.

The 38th annual session of the Des Moines (Iowa) Conference will meet at Truro, Iowa, Wednesday, September 10, 1890, at 2 P. M. Truro is on the Des Moines & Kansas City R. R., and can be reached by the way of Des Moines or Osceola. We want all reports at the opening. Do not neglect to bring a larger conference fund than usual as we expect to elect and send one or two delegates to the Quadrennial, and the churches ought to pay the expenses. Let all come in the spirit of prayer, and come to stay over Sunday. L. P. ABBOTT, Pres't.
A. R. CREGER, Sec'y.

IOWA CENTRAL.

The 22d annual session of the Iowa Central Conference will be held with the church at Clemons, Marshall County, Iowa, September 3, 1890, at 2 P. M. Opening address by Rev. M. Terrell. The train on the Story City branch of the I. C. leaves Marshalltown before the trains arrive from the south or east, therefore delegates and ministers coming on the N. W. will go on to State Center, and those arriving from the south will take the N. W. at Marshalltown where they will be met with conveyances on the morning of September 3d. Otherwise you will have to remain over night in Marshalltown and take the Story City branch of the Central which leaves Marshalltown early in the morning and arrives at Clemons early in the day. W. C. SMITH, Sec'y.

WESTERN ILLINOIS.

The Western Illinois Christian Conference will meet in its 51st session with the Mt. Pleasant Christian Church, Fulton County, on Wednesday, September 24, 1890, at 2 P. M. The Mt. Pleasant Church is five miles northwest of Cuba and four miles north of Smithfield. Conveyances will be at Cuba Wednesday and Thursday, and at Smithfield on Wednesday only. Annual address by E. E. Bennett. All ministers are cordially invited to attend. All church clerks and ministers of the conference failing to receive blanks please notify the secretary, who will furnish them.
G. W. IRONS, Sec'y.
Bernadotte, Illinois.

CENTRAL INDIANA.

The Central Indiana Christian Conference will meet in its 66th annual session on Thursday, October 9, 1890, at 10:30 A. M., at the Christian Church at Old Union, Bartholomew County, Indiana, four miles southeast of Edinburg and two and one-half miles northeast of Taylorsville, on the J. M. & I. R. R. We desire all to come who can. Let us have a pleasant time. E. K. POND, Pres't.
D. O. COY, Sec'y.

SOUTHERN KANSAS.

The Southern Kansas Christian Conference will meet in its 14th annual session at the Pleasant Center Church, Butler County, on Wednesday at 2 P. M., September 24, 1890. Annual address on Friday at 10 A. M., by Elder D. E. Morgan; alternate, Elder L. A. Pocock. Members of conference who can not attend in person are required to report by letter. A cordial invitation is extended to visitors. The Pleasant Center Church is situated on the northeast corner of Sec. 22, T. 23, R. 4, E. Friends coming by rail will stop at Potwin, on the Eldorado and Newton branch of the M. P. R. R., where they will find conveyance to the church on Thursday, the first day of the session. Let all come on the first day and stay till the close. I. MOONEY, Pres't.
HENRY COLE, Sec'y.

UNION.

The next session of the Union Christian Conference will meet with the Antioch Church, Jefferson County, Iowa, Thursday, August 27, 1890, at 10 A. M. The annual address will be given Wednesday night before by Elder G. B. Phillips; alternate, Elder Fordyce. Persons coming by railroad will get off at Perlee, a station on the C., R. I. & P. R. R.; conveyances will be in readiness here on Wednesday and Thursday to convey delegates to the church. Should any one arrive at Perlee when there is no conveyance, they will inquire for Bro. Frank De Marsh, or Bro. David Murray. These brethren live in Perlee and will take pleasure in directing or caring for delegates. Delegates coming on C., R. & Q. R. R. will change cars at Fairfield and take the C., R. I. & P. for Perlee. Those coming on Iowa Central R. R., or Burlington & Northwestern, will change at Brighton and take the C., R. I. & P. for Perlee. We hope there will be a good representation from all our churches. The conferences of the state have been arranged so that no two come on the same time. We hope, therefore, to meet a number of brethren from other conferences. Come, brethren, to our annual gathering. Perlee is seven miles north of Fairfield, and Antioch Church is one and a half miles northwest of Perlee. C. W. MCDONALD, Pres't.
D. M. HELVINSTINE, Sec'y.

NORTHWESTERN OHIO.

The Northwestern Ohio Christian Conference will meet in its 32d annual session with the McDonald Christian Church, Hardin County, Ohio, September 27, 1890, at 2 P. M. Conveyances will be in waiting at Kenton, Hardin County, Ohio, to convey delegates and ministers to said church. We earnestly request each church to make report, and be sure to take conference collection per capita as order of conference. Let each pastor collect the per capita. The pastor, Rev. L. Gander, Vaughnsville, Ohio, requests as many as can to come by private conveyance.
G. R. MELL, Acting Sec'y.

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Church Notices.

The annual basket-meeting of the Phillipsburg Christian Church, Montgomery County, Ohio, will be held on Sunday, August 24, 1890, one mile north of Phillipsburg, in Irvin Thomas' Grove. Come one and all, and bring your baskets well filled. Ministerial brethren are cordially invited.

CHAS. COOKE, Clerk.

The second annual session of the Montgomery, Schoharie, and Schenectady Counties' Christian Quarterly Conference will convene with the church at Carlisle, Friday evening, August 29th, and continue over Sunday. All the churches in the quarterly are urged to be represented by pastor and delegates. Others are invited from neighboring quarterlies.

E. H. DAVENPORT, Sec'y.

The annual basket meeting at the Old Ludlow Christian Church, near Laura, Miami County, Ohio, will be held Saturday and Sunday, August 23 and 24, 1890. Elder William Nealeigh will preach Sunday morning; subject, "Fifty Years in the Christian Ministry." Elder R. Brandon will preach in the afternoon. Ministerial brethren are cordially invited.

D. BREWER, Pastor.

The Ohio Central Conference Missionary Society will hold its annual session at Watkinsville, Union County, Ohio, August 20, 1890. Let all the churches bring their annual assessments of twelve cents per member as our indebtedness is $120, and we wish to settle up for the year. A president and board of directors are to be elected at that meeting.

S. A. HUTCHINSON, Sec'y.

The Association of the Descendants of George and Michael Harlan will hold its third national reunion at Richmond, Wayne County, Indiana, commencing on Wednesday, August 20, 1890. Every person in the United States bearing the name Harlan or Harland is a descendant of one or the other of these men, and as such is cordially invited to attend this meeting. For full particulars address,

A. H. HARLAN, Sec'y.
New Burlington, Clinton County, Ohio.

Ministers and delegates to the Central Ohio Conference from the west will be met at Marysville Monday evening and Tuesday morning; from the east at Ostrander Monday evening and Tuesday morning. If any are delayed and can not meet these accommodations and wish to be met later please notify Chris. Graham, Watkins, Ohio. By order of committee.

S. A. CARIS, Pastor Watkins Church.

Program for Ministerial Institute of Eastern Indiana Conference to convene with the New Liberty Church, Randolph County, Indiana, on Thursday evening before the fifth Sunday in August, 1890: "Conversion," G. W. Johnson; "Resurrection," Leny Capron; "Tyranny of Habit," Alfred Addington; "Christian Benevolence," D. S. Davenport; "The Spiritual Unity of the Universal Church: How May it Best be Fostered and Encouraged?" S. Long; "Design of Water Baptism," T. A. Spitzer; "Incarnation and Death of Christ: Why Necessary?" J. Byrkit; "Denominationalism Versus Sectarianism," A. Long; "Necessity of Previous Preparation for Effective Pulpit Work," J. R. Cortner; "Spiritual Growth," Sister Stanley; "Necessity of Co-operation Between Pastor and Church," O. S. Greene. Persons coming over the Big Four R. R. will get off at Winchester, and coming over the Grand Rapids will stop at Snow Hill.

J. R. CORTNER, Sec'y.

The next session of the Northern Kansas Quarterly Conference will meet with the Nelson Church, Cloud County, Kansas, Friday evening, August 22, 1890, and will continue over Sunday.

PROGRAM.

1. Welcome address by C. C. Stoner; 2. "How can we Strengthen the Spirit of Unity Between the churches of this conference?" J. S. Strange and E. Thornburg; 3. "Are the Members of this Conference Sufficiently Aggressive?" J. G. Merritt; 4. "Foreign Mission-work," T. C. Benson; 5. "Home Mission-work," Elder A. Case; 6. "The Future of the Christian Church in Kansas," George Tenney; 7. "The Effect of Alcohol on the Human System," led by Dr. Bigelow; 8. "What Should be our Attitude Towards Prohibition Since the Late Supreme Court Decision?" T. M. Strange and S. F. Dexter; 9. "Sabbath-schools," by Sisters Sallie Coate and Minnie Bushong; 10. "Lincoln College," by some member of the faculty; 11. Declamations by Melvin Hubbs and Melvin Bushong. Preaching by Ellen Elliott, Friday evening, 22d. Come one, come all. A general invitation is given by Bro. C. C. Stoner and others. Nelson Church is ten miles east of Concordia and five miles north of Aurora.

PETER BUSHONG.

The next session of the Ministerial Association of the Western Illinois Christian Conference will meet on Thursday, at 2 P. M., August 28 1890, with the Pleasant Grove Christian Church, six miles north of Table Grove, where conveyances will convey those that may come by rail.

PROGRAM.

2 P. M., opening exercises, calling roll, reading minutes of last session; address, "What is the Object of Our Ministerial Association?" by E. W. Irons; 3, topic, "What are the Hindrances to the Spread of the Gospel?" by D. S. Ray and Wiley Yocum. Friday, 9 A. M., devotional led by A. L. Coons; 9:30, topic, "The Middle Wall of Partition: What was it and When was it Broken Down?" by J. R. Welch and R. Stewart. Friday, 2 P. M., devotional led by C. H. Carlson; 2:30, topic, "What Relation Does the Sabbath-school Sustain to the Church?" by R. Ashby and S. B. Laird. Saturday, 9 A. M., devotional led by the president; 9:30, topic, "What Questions Should be Asked by Pastor of Candidates Seeking Membership in the Christian Church?" by G. W. Irons and John Shriver. Saturday, 2 P. M., devotional led by S. B. Laird; miscellaneous business; election of officers; topic, "Private Judgment: is it Bounded? if so, by What?" E. W. Irons and L. M. Shinkle. G. W. IRONS, Sec'y.
Bernadotte, Illinois.

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EXCURSIONS TO THE SOUTHWEST.

Reduced Rates to St. Joseph, Mo., via the Pennsylvania Lines.

For the National Encampment of Sons of Veterans at St Joseph, Mo., August 26-30, round trip tickets will be sold at reduced rates via the Pennsylvania on August 24th, 25th, and 26th, good returning until September 1st.

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